

THE Juvenile Instructor

VOL. 60

JANUARY, 1925

NO. 1





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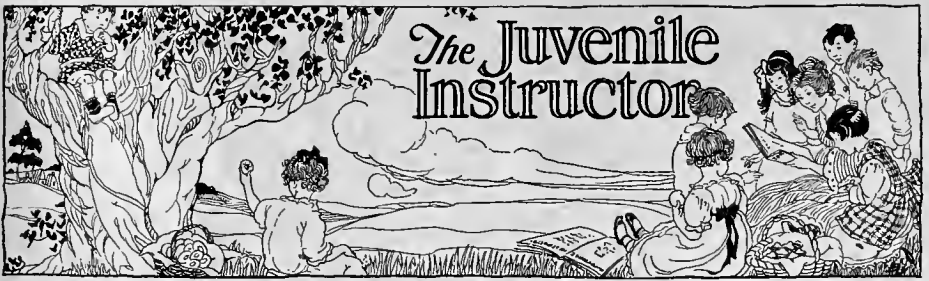
TO THE NEW YEAR

By Isabelle Ruby Owen

New Year, New Year, Happy New Year!
You bring to the world a wealth of good cheer;
Hearts that have sad been now will be gay;
All things shall be renewed—the old pass away.
New Year! New Year! it makes us rejoice
To hear the gay music that rings in your voice:
Message of hope came ye to tell?
Peace hovers o'er the earth—all things are well!
New Year, New Year, Happy New Year!
Open you treasure house, scatter good cheer!
Friendship, love and mirth are better than gold,
Hearts rich in gifts of earth oft-times grow cold.
New Year! New Year! oh, cannot you see
Rich, poor, old and young all welcome thee?
New Year, New Year, Happy New Year!
Where have you been so long—whence came you here?
A right royal welcome awaits you, you see!
Sad hearts join glad hearts in welcoming thee.
New Year, New Year, Happy New Year!
Scatter bright sunshine whilst thou art here.
Bid sin and sorrow flee far, far away!
Let all the world rejoice while here you stay.
New Year! New Year! pause thou yet awhile,
Lest transient joys of earth our hearts beguile,
Ope thou the gates of heaven; let our eyes behold—
While yet the clouds are riven-blessings untold.
New Year, New Year, Happy New Year!
Proclaim thou a better world where heart doth not sear;
Lend us hope and charity! Ere we must part
Plant thou abiding faith deep in our heart.
New Year! New Year! We hail with joy thy birth!
Let peace, and love—good will to man—
Be thy blest gift to earth.
Then hail, all hail the new born year!
'T is heaven's herald here,
Proclaiming faith, and hope, and love—
All hail the newborn Year!



DAVID O. MCKAY
General Superintendent Deseret Sunday School Union
Just returned from European Mission, over which he has presided for the past two
years



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No. 1

IT'S GOOD TO BE BACK HOME AGAIN

By David O. McKay

It's good to be back home again,
It's great to come back West,
Where sun and snow make flowers grow
In the choicest land and best.

It's good to be back home again
Where men are what they seem;
Who give their hands in loving grasp,
Whose eyes true friendship beam.

O it's joy to sail through Norway's fjords
And on Mediterranean blue;
To stroll along the "Seiges Alle,"
The "Champs Elysees," too.

But their grandeur yields to mountain peaks
As moonbeams, to the sun—
Statues show the skill of man,
The peaks, what God has done.

We've seen the pomp of pampered pride,
We've sorrowed with the poor,
Endured the pseudo-Christian's sneer
Self-wrapped in grace secure.

So it's good to be back home again
Where love of Christ is found
In tolerance, kind words and deeds—
Where truths, not lies, abound.

We've met keen minds and sincere souls,
Formed ties that will out-last time;
But the dearest friends in all the world
Are in Zion's favored clime.

It's good to be back home again
It's great to come back West;
To enjoy the glorious sunshine
With hearts we love the best.

What a Boy Likes in a Sunday School Teacher*

By Lowell Bennion

In speaking on what a fellow likes best in a teacher, I will speak frankly, and I hope no one will misunderstand. To me there are five important and outstanding characteristics necessary in a good Sunday School teacher.

First comes personal appearance. By personal appearance I do not mean that a fellow must be good looking, have a well formed face, good features, and the like, but he can be neat and clean in his clothing and in his habits. I once had a teacher who was very sloppy in his dress. I remember once he came to Sunday School with his collar untucked on one side and his tie was hanging half out. He often missed a shave when it was badly needed. In that class I studied him, and I did not study his teachings. Outside class we studied him, talked about him, and bawled him out. And I do not remember any of his teachings. On the other hand, I had a teacher who was extremely stylish. He wore everything new that he got, and in Sunday School I wondered what he would have on next. Outside of class we studied him and rather drew up the fall fashion plate. And as I look back I cannot remember anything that he taught. Now, the ideal teacher in personal appearance to me is one who dresses modestly, neatly, and is clean in his habits.

Closely connected with this is a person's sense of humor. By sense of humor I mean that I like a fellow that is clean cut and happy, who knows how to tell a joke and how to take one, one who can mix in good stories with the lessons. I do, however, say that I don't like a teacher who carries this too far, one who lets the class run away from him. I like a teacher

who brings this in merely to illustrate the more practical and religious things. If a fellow has a good sense of humor or if he has not but is cheerful, then the class will usually be large and enjoy coming constantly.

The third characteristic I have pointed down is fairness. I like a teacher who treats us all alike, one who does not make one the pet and one the goat. If a fellow treats us all alike and is fair and square, he is certainly to be admired, regardless of other weaknesses he might have.

The fourth quality is firmness. By that I do not mean a stern, grouchy gentleman, one who is always snooping around looking for a noise and when he finds it rubs it in hard. I once had a friend who lost his father's watch. That was several years ago. Ever since that time, when he does something that his father does not like, his father reminds him of that fact. That is what I call rubbing it in. But I do like a teacher who has good self-control and good control over the students. I do not like to be in a class where we can do as we please; I like to be in a class where the teacher is fairly strict and we have to pay him good attention and he is interesting and cheerful besides.

Coming to the last quality, which is the most important, the others being dependent on it, is consistency. I believe that example is stronger than precept. I once had a teacher who smoked. When I found out that that teacher smoked, from then on in that class whenever he would say anything to me or to the class I would think, "How do you know? Why don't you do it yourself?" and so on. That showed my weakness as much as his, but still that weakness of mine was the outgrowth of his. I also had a teacher once who was continually late to Sunday School without cause. When the

*Topic given at Conference of Deseret Sunday School Union, Tabernacle, Salt Lake City, October 5, 1924.

Superintendent of Sunday School would get up there on the stand and tell us to be on time and I could see this teacher coming in late all the time, I said, "Why do I have to be on time?" And then again I lost my respect for that teacher because I had learned that being late showed undependability, and losing one's respect for a teacher usually loses one's attention for him, and it is hard to get anything out of

the lesson when you do not respect the teacher.

In conclusion, if a fellow has a good personal appearance and a keen sense of humor, we will seek and enjoy his company. If he is fair and square, firm in his dealings with us, and practices what he preaches, we will respect and admire him as a friend and as a teacher.

What a Girl Likes in a Sunday School Teacher*

By Lorene Fox

I do not expect a teacher to be perfect—perfect in every sense of the word. That would be impossible, for teachers after all are only human. But there are traits, there are characteristics, which all teachers can possess, and if they wish to be successful, especially in the eyes of their students, they must possess.

To me, one of the most important of these characteristics is the personal interest that the teacher should exhibit toward his students, not only in the manner with which they respond to the lessons given, but in the individual welfare of every one of his students. I like a teacher who is willing to be one with his students, who will talk and discuss with them, not merely as an ordinary teacher would, but as the deepest, the closest of friends. When I think of a teacher, especially of one in the Church, I like to think of him as an advisor, a true teacher, following the example of the greatest Teacher of all—Jesus Christ.

A second quality, and one which I most devoutly admire in a teacher, is that of patience. I love a patient teacher, one who has not forgotten that he was once a student, full of life and spirit—spirit which had to go somewhere, not to be suppressed by impatient teachers. One of the most suc-

cessful teachers that I have ever had, and one which stands out most vividly in my mind, is a Sunday School teacher that I had some years ago. She started out with what I would term the roughest class in the Church; but due to that sublime quality of patience, coupled with other such traits, she turned that class into almost a model class, and left upon my mind an impression that I will never forget.

I also like a teacher who is full of pep and enthusiasm, who is proud that he is a teacher, and profits thereby. If the teacher is full of pep and spirit, the students just have to be; if he is dreary and monotonous, and lulls his class to sleep with mere facts, he cannot expect good response. What is more, he will not get it. I, for one, do not enjoy listening to the remarks of a teacher who gives the lesson merely to get rid of it. Neither does any other normal boy or girl. We like a teacher who gives the lesson because he wants to give it, because he considers his position an honor and a wide-awake responsibility, and consequently puts all that he has into the work.

A fourth characteristic, and one which I consider very important to the success of a teacher, is that of open-mindedness. There is nothing more unpleasant or annoying to a student, than a teacher who is narrow-minded, who puts forth his own opinion with the exclusion of all others. We, as

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students, like to talk as well as do the teachers. Sometimes even more so. We have our opinions; we like to express them. In general, we like to discuss them; and we deeply admire the teacher who lets, and helps us to do so.

Then the fifth quality, perhaps the most important, yet the most sorely neglected of all requirements, is that of preparedness. If the teacher is actually, honestly prepared, he cannot help making a success. By preparedness, we do not mean the mere ability to stand before a class and talk. Superintendent Adam S. Bennion has said that the teacher talks most when he is unprepared. The statement of Brother E. C. Dalby may be well ap-

plied here, that before one attempts to give any lesson in the Church, he should ask himself this question, "Have I my lesson well enough prepared that I am not ashamed to give it to my Father in Heaven? If I have, then I am prepared."

I do not wish to speak harshly of the teacher, for it may be, and I hope it will, that some day I, too, may be called into the realm of teaching. Nevertheless, the teachers who possess those five qualities; namely, personal interest, patience, enthusiasm, open-mindedness, and preparedness,—these are the teachers whom we, as students, shall always admire and respect.

The Home Town

By Frank C. Steele.

I want no sweeter comfort than to go home and rest,
To watch the subtle shifting of the scenery of the West:
The sunset, then the twilight with a halo on its breast.

I marvel at the day dawn, at the heavens burning red—
But I cherish most the quiet of the hour when prayers are said;
When the children kiss their mother and tumble into bed.

I love to hear the voices of the farm at close of day,
The lowing of the cattle, the tugging calves at bay,
And the whistle of the chore boy splitting wood across the way.

I crave no finer pleasure than to mingle with the strong,
To chat about the home folks, to hear the children's song,
And to visit with the neighbors, the dear friends, old and young.

The home town somehow tells me to be human, to be brave;
To be honorable and useful, and with humble spirit crave
That wondrous peace that hovers ever round my mother's grave.

For where the streets are silent, where the Autumn night wind sighs,
Where unseen lips are calling—that is where my mother lies;
And often when I linger there I seem to see her eyes

A looking down from heaven in pity for her lad,
Her baby boy now taller than his proud, indulgent dad;
Sometimes her eyes are happy, and sometimes they are sad.

No, there is no fuller pleasure, no living half so free
As the living in the home town, for everywhere you see
Great souls who love and bless you with a rare simplicity.



Richard S. Horne

By Harold H. Jensen

Education in pioneer days described by Richard S Horne, a Utah pioneer of 1847, and an early day school teacher, holds much of interest for the younger generation of today. Those who do not appreciate the wonderful opportunities now offered in the way of beautiful school buildings, scholarly instructors and modern methods should read this tale of yesterday, profit thereby, and then make a solemn resolution to take advantage of schooling while they have the chance for

writer who has written this article especially for *The Juvenile Instructor*.

"Pioneer education in early days was indeed crude. We used to take two logs and strip them, then cut them in two pieces using the smooth surface for seats. We bored holes in the ends of the logs and put in wooden pegs for legs. Unfortunately those holes sometimes allowed the legs to protrude and unlucky was he who happened to sit on the same, especially when boys begin to push and shove.

"For writing purposes drops or slabs on hinges were placed around the wall. They were located all around the room and without benches, formed a rather square formation. Spelling matches and other forms of entertainment were the only diversities for the main subjects always consisted of the three R's. The main text book was Noah Webster's blue-backed speller.

"The quality of our school teachers, I candidly admit, was not of the best and the profession usually consisted of the person who could not find any other job, for school teaching did not pay very well. The method of teaching was also crude.

In the Sunday Schools large cards with the alphabet in large and small letters formed the text book. The teacher would call one youngster up at a time and say, 'This is A; repeat it two or three times.' Then passing on to another he would ask the same question and then go back to the first one who had usually forgotten by that time which was which. While one member of the class was being questioned the other mem-



"tomorrows" come all too soon and the one unprepared in this day of modern specialists has little chance.

Brother Horne is a Temple worker in Salt Lake and is now 80 years of age. He has a remarkable memory and is extremely active for a man of his years. He also vividly recalls the days of cricket warfare and early day farming methods.

Following is his story as told the

bers were usually having the time of their lives, hence you can imagine what was accomplished. There was no general recitation.

"I began my school teaching in the old Fourteenth Ward schoolhouse with my brother Joseph. School was held in the east wing and was the first public school of its kind in that district. Later I taught school in the Fifteenth Ward when my brother went on a mission to Switzerland.

"Unfortunately in those days we had to work so hard that education came second, instead of first, hence even the teachers were unprepared. Discipline was terrible, for students were careless and didn't listen.

"Orson Pratt, Sr., was one of the finest mathematicians in the land, and yet only those who paid the strictest attention when in his higher classes received any good therefrom. I also attended John Morgan's bookkeeping class in 1867 which was perhaps the first business college here, and many graduated and succeeded, due to his training.

"Bartlett Tripp was the real beginner of what could be termed modern education in Utah and was the first common school teacher we had. He was an Easterner and taught many new methods, that made education progress rapidly. President Brigham Young was also enthusiastic on education and had a private school. Dr. Karl G. Maeser was the greatest in his line of any of the early day educators and others followed him.

"When the Deseret University was started it was a step in the right direction and has led to our wonderful university of the present day. First it was located in what was called the 'Council House,' where the Deseret

News Building now stands. Orson Pratt and James Cobb taught there. Then the school was moved to what is now the Salt Lake Knitting Works on Second West Street.

"In 1865 I was called to Fillmore to run the telegraph office and did this till a young man was trained to take my place. I also taught school in St. George as well as worked in the cotton factory which did not prove successful. I used to train the workers at noon hour and after school, and started what was perhaps the first night school classes in Utah. I 'also taught at Salem and Ogden, and in Paris, Idaho. We used slates in those days as we had no note books or pencils.

"As regards remuneration received, for the twelve years I taught I did not obtain any actual money but took whatever I could get for tuition fees. This was especially the case with men with large families. I took a \$40 trunk from one man; a \$60 saddle from another, and from another \$75 in railroad bonds that were worthless. I sent the only thing I had use for, a \$75 gold watch, to my brother in Switzerland. In St. George we raised a little money to buy books by having 'molasses bees.' We would have a large forty gallon barrel ready and the entrance would be paid with molasses.

"Such was early day education in Utah. Today when I see these wonderful school buildings here, particularly the latest, the West and East high schools in Salt Lake, I cannot help but comment on the wonderful progress made. I wonder if the young folks really appreciate what they have. We did not have those luxuries, or modern methods, and my advice to the present generation is to take advantage of them more than they do."

Don't flatter yourselves that friendship authorizes you to say disagreeable things to your intimates.—O. W. Holmes.

Little Stories of Married Life

Elizabeth Cannon Porter

LEMONS IN THE GARDEN OF LOVE

"Oh I picked a lemon in the garden of love, where I thought only peaches grew."

Somehow the refrain, sung that morning in a boyish voice had annoyed Jared Hodge. Events of the day had further irritated him. The holidays were approaching. Tilden, at the office had phoned for hothouse flowers at the florists'. Burke had given a wholesale order for coal. The stenographers, well-groomed, and supple in their sheath-like gowns, were discussing fur coats.

Going home that night on the long car ride to the suburbs, Brown had sat by him and spent the entire time in telling him how he was converting his Ford touring car into a sedan by putting a glassed-in top on it.

"There were two mis-ordered car tops down in the warehouse and I could get one for you cheap," he finished.

In the walk through the snow to his house he passed the widow Rowe getting out of her coupe. Her svelte figure was encased in silvertone and goose feathers, flared from her Napoleon hat. As she greeted him he was aware of the vivid mobility of her face. Mrs. Rowe was certainly "up and coming." He wished that Flora were more like her. His wife's beauty had sunk in fat. It was buried so deep that it would never emerge. Love is like a flame. It must be fed if it is to continue to burn brightly. One of its fuels is the little courtesies of every-day life.

On opening the front door he was greeted with the aroma of soap-suds and boiled cabbage. At the head of the stairs, palpably out of breath after the ascent, he switched on the electric light. Catching a glimpse of himself

in the long mirror he wondered how he had looked to the widow Rowe. Surveying himself with a critical eye he saw a wrinkled face, a widening bald spot, a sloppy figure,—too wide around the girth—, encased in a sagging suit.

"I guess Flora picked a lemon too. We're a couple of lemons," he admitted.

At the dinner table Flora regaled him with complaints of the rowdiness of the boys, the crossness of the baby, and the ache in her back. (She had been washing flannels.)

While Flora did up the dishes their father made the children pick up their things. After straightening the papers strewn around, Jared went down and cleaned the ashes out of the furnace.

That night he couldn't sleep. Freddy in the next room had a hacking cough, and the bathroom tap dripped, (he had forgotten to get a washer to fix it.) The room was stuffy and he didn't like the oily smell of Flora's hair.

He couldn't change Flora, but perhaps he could improve some things himself. One of the convictions of middle life is that you can't change other people. Life, after all, is a series of compromises. Flora had her points. She was the mother of strong, healthy children. She saw that they were properly fed and that they put on their coats before they went out.

He thought of the demonstration of an electric washing machine that he had witnessed that noon.

"The modern housewife," said the man glibly, "is like Aladdin, with the pressing of a button she summons the genii of the lamp to do her bidding. Electricity lights her house, heats it, sweeps it, cooks her food, curls her hair, irons her clothes, and with this splendid power machine, does her

washing. The ordinary young woman of today has as much done for her with modern inventions," he continued eloquently, "as Poppea, the Roman Empress had with her hundred slaves."

Jared decided to get Flora a washing machine. \$5 down and \$5 a month. Then it struck him that a washer was somewhat crude for a Christmas present—not that he approved of hot-house roses either. They needed the washing machine anyway. It was as wicked to waste woman labor as man power.

He had it. He would buy Flora a dress. She had refused to go to the movies with him because she said that she had nothing to wear. If he took in some extra bookkeeping in the evening he might save enough to paint the house. He could get that extra auto top that Brown had told him about and he might get the old bus to going by spring. If Flora got around a little more and saw how other people lived it might encourage her to spruce up a little more.

Two nights later he brought home the gown. When Flora shook it out of its tissue paper wrappings she could have wept over it. It was red and heavily beaded. When she got into it,—that is, as far as she could get into it,—(it didn't meet by a foot in the back), she resembled an overstuffed sausage. Also, the color

brought out the blotches on her face. She diplomatically suggested that it would have to be changed. That was the beginning of a metamorphosis in Mrs. Hodge. One new thing demands another. The gown had to be fitted over an elastic girdle. She had a clay treatment for her complexion. She showed her husband how her large sealskin muff would make a collar for her last year's coat. She sent her shoes with the run-over heels to be fixed, and raced down town to a hat sale.

The Saturday evening before Christmas they were doing their shopping. Jared took Flora into a cafe for oyster stew. In the many mirrors of the place he had reason to be proud of his matronly looking wife.

When they missed the car he recklessly suggested that they go to see the Gertrude Hoffman dancers. The children would be in bed anyway. During the performance as they sat, arms touching, in the parquet, he was thankful that his wife was not one of the Oriental sylphs caught so passionately in the arms of the Russian dancers,—Apollo-like men with leopard skins slung from their Adonis-shaped shoulders. Flora, envying the slim grace of the English wood nymphs in Mendelssohn's "Spring Song," mentally resolved to reduce by such heroic measures as diet and exercise!

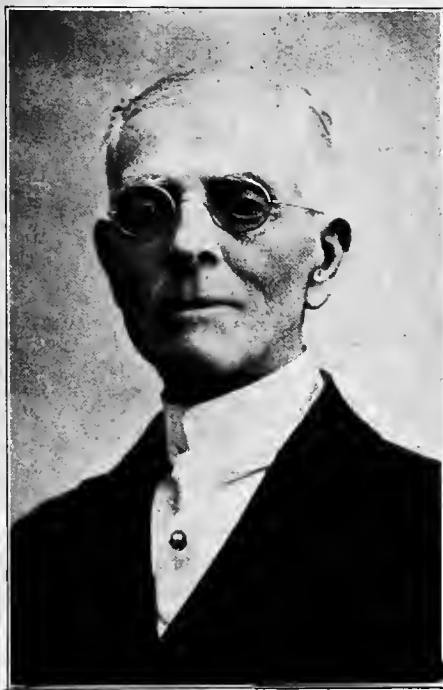
Good Timber

The tree that's never had to fight
For sun and sky and air and light;
That stood out in the open plain,
And always got its share of rain—
Never became a forest king,
But lived and died a scrubby thing.
The man who never had to toil,
Who never had to win his share
Of sun and sky and light and air,
Never became a manly man,
But lived and died as he began.
Good timber does not grow in ease;
The stronger wind, the tougher trees;

The farther sky, the greater length;
The more the storm, the more the
strength;
By sun and cold, by rain and snows,
In tree or man, good timber grows.
Where thickest stands the forest
growth
We find the patriarchs of both,
And they hold converse with the stars
Whose broken branches show the scars
Of many winds and much of strife—
This is the common law of life.
—Anon.

President Seymour B. Young

In the death of President Seymour B. Young, which occurred on the 15th of December, 1924, the Deseret Sunday School Union Board was deprived of the association of one of its



oldest members both in years and service. At the funeral which occurred at the Assembly Hall, December 19, the following letter was read. It expresses in but a small degree the feelings of the General Board in parting from their dear old friend and brother:

Dec. 18, 1924.

To the Family of President Seymour B. Young,

Salt Lake City, Utah.

Dear Friends:

At a meeting of the Deseret Sunday School Union Board, held Tuesday afternoon last, official announcement was

made of the departure from this life of your beloved husband and father. A shade of sadness fell over the assembly for we all realized the great loss that we, as well as the Church in general, have sustained. Doctor Young was associated with our Board for twenty-six years. His willing and ready response to every call of duty drew forth our admiration. We felt highly honored in having as one of our number a man who had personally known the Prophet Joseph Smith and who had in his soul a burning testimony that he was a Messenger of the Most High.

We recognized in President Seymour B. Young a man who has taken a large part in the development of our Intermountain Country as the record of his life will attest. His readiness to answer his Country's call in times of need, his activity in the early Indian troubles of this territory, and his willingness to serve in many other ways place him in a distinct and honored class of patriotic citizens.

His sincere love for young people, and especially little children among whom it is our privilege to work, was always inspiring and his interest in their physical as well as their spiritual comfort was manifested in real service. His uniform courtesy in all his associations of life; his high regard for the opinions and feelings of his fellows; his love of music, art and all things beautiful—these and numerous other qualities of mind and heart greatly endeared him to the members of our Board as they must have impressed all with whom he came in contact.

We take this means of expressing to you our sincere appreciation of the faithful services of your dear, departed husband and father, with the assurance that he will be held in long and loving remembrance by us.

We invoke the blessings of the Lord upon you—that He may speak peace to your soul in this hour of trouble and buoy you up with the assurance of a happy and everlasting re-union with him who has gone before to "prepare a place for you."

Sincerely your brethren,

DESERET SUNDAY SCHOOL UNION BOARD,

Stephen L. Richards,

George D. Pyper,

Of the General Superintendency.

Mysterious Ways

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Readers of the *Juvenile Instructor* will be interested, I am sure, in hearing how a letter, a mere "scrap of paper," was the means of changing the whole course of a man's life. I will tell the story as it was told to me a few days ago, at the man's family board:

"I was 30 years of age at the time," he said. "For 20 years I had not put my foot inside of a meetinghouse, and had seldom uttered a word of prayer. One morning I received a letter from the Presidency of the Church, addressed 'Joseph H——,' which is my name. It was a call to go on a mission. You can imagine my feelings when I read it; they are more easily imagined than described. 'The idea of calling me on a mission,' I said to myself, 'a fellow who has not been inside of a meetinghouse for more than 20 years, and who knows absolutely nothing about the Gospel.'"

"A few minutes later a friend of mine came into the little store I was conducting and I handed him the letter. He read it and then laughed heartily. 'Why, you chump,' he said,

'the letter is not for you; it is for Joseph H——, of —— ward.'

"I went at once to the president of the stake and asked him if Joseph ——, of —— ward had been recommended to the authorities of the Church as a missionary. 'Yes,' he said, 'he has. Why do you ask?'

"I am glad to know it,' I answered, 'this letter is for him,' and I handed the letter to the president. He read it, then looked at me and said, 'Joseph, supposing that letter had been addressed to you?'

"'But it wasn't,' I answered, smiling.

"'No,' he repeated; 'but supposing it had?'

"'Well, President,' I said, 'if it had, I believe I would have accepted the call.'

"A short time after this a call came to me. I accepted it, leased my business and left on a mission to Great Britain. And from that time to the present I have been actively engaged in Church work."

The man referred to is the father of 13 fine children, all faithful members of the Church. A son of his returned recently from a mission to England, and another son is getting ready for a mission to the same country.

—*W. A. Morton.*

My Psalm

No longer forward or behind
I look, in hope or fear;
But, grateful, take the good I find,
God's blessings now and here.

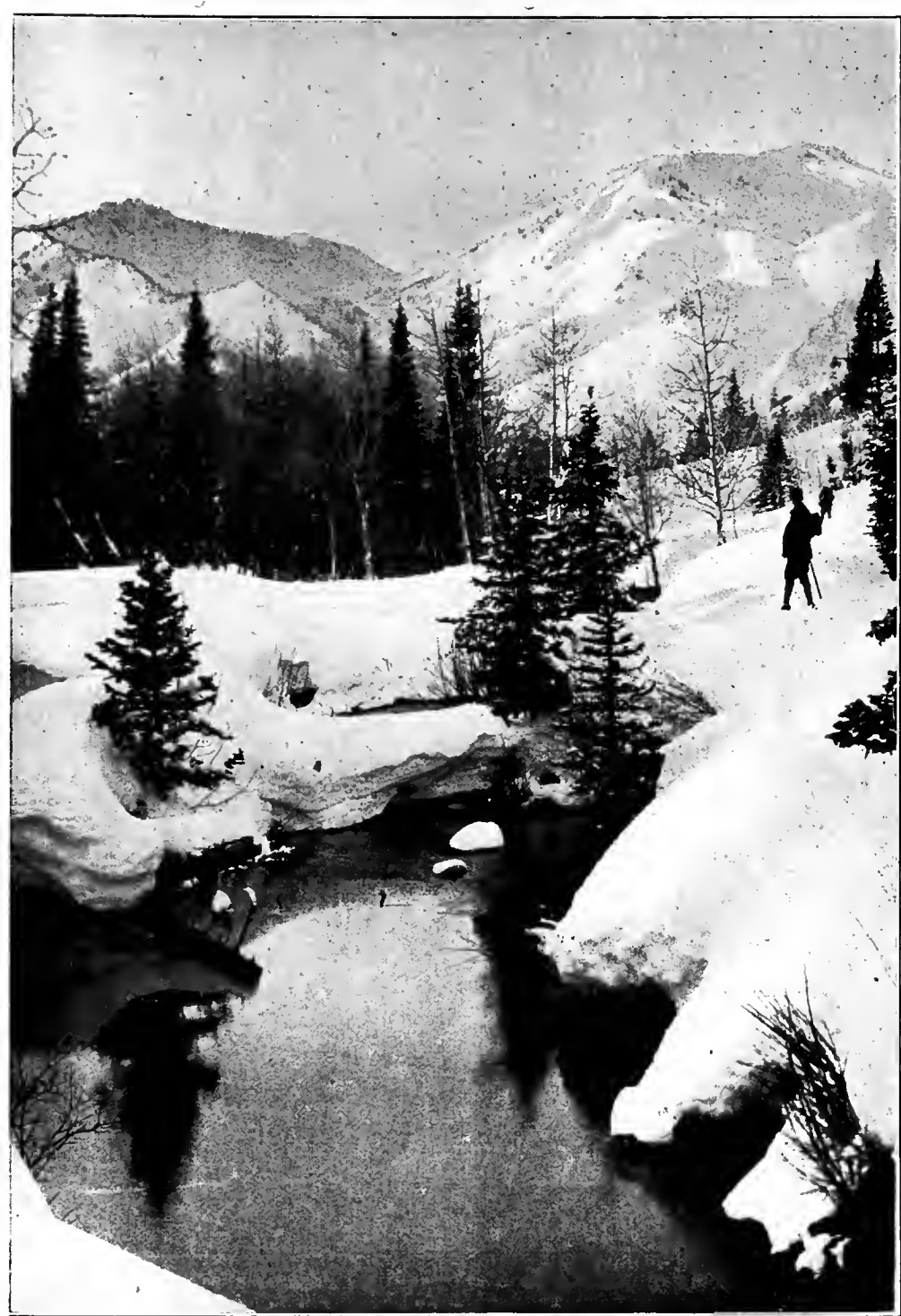
I plough no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes by painful care.

I break my pilgrim staff—I lay
Aside the toiling oar;
The angel sought so far away,
I welcome at my door.

And all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

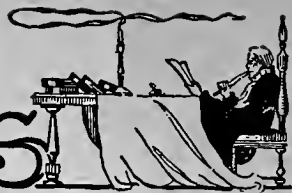
And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—*J. G. Whittier.*



WINTER SCENE IN BIG COTTONWOOD CANYON, NEAR BRIGHTON
One of the Sources of Salt Lake City's Water Supply

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY - - JANUARY, 1925

Good-by Old, Welcome New

Another cycle of three hundred sixty-five and one fourth days has come and gone. Aeons of years are coming to meet us, but 1924 has gone forever. With millions of his predecessors he now takes his place in the eternal Past.

Twelve months ago he came laden with promises and golden opportunities. To each person on earth he gave three hundred sixty five days, each containing twenty-four hours, and every hour, sixty minutes. Part of a

minute was gone as soon as the New Year came, and minutes since have continued to pass, relentlessly and persistently, one by one, until over half a million have swept by us into oblivion.

And yet, every moment not only offered us something, but left us something, though it was only the realization of a moment wasted or lost. Surely that man is unhappiest in whose mind the realization of wasted moments is multiplied by thousands—that man who procrastinated, who delayed, and by procrastination and delay let richly-laden moments slip by forever. "Of all our losses those delay doth cause are most and heaviest. By it oft we lose the richest treasures: knowledge, wealth and power, and oft, alas! the never-dying soul—the calls of God and duty we intend to hear, at some convenient season, which to us may never come—and thus we madly waste probation, forfeit heaven, and heedless sink to endless death."

Well, what if we can count moments lost and hours we never can retrieve! They are gone, and the worry they cause should go with them. Shakespeare sagely suggests that "wise men never sit and wail their loss, but cheerily seek how to redress their harms."

And that's everyone's duty as he welcomes the New Year—to "let the dead past bury its dead," and to resolve to grasp every privilege, opportunity and blessing that the coming moments carry—to say Good-bye to the Old Year, and welcome with firm resolution and undying hope, the New!

But no matter how firm the resolve, no matter how keen the desire to make the most of the approaching and rapidly passing year, there will be longed

for accomplishments we cannot achieve, wealth we cannot gain, heights we cannot climb, hopes we cannot realize. There is one thing, however, we can all do, one thing to which every moment will make a rich contribution—We can keep a sincere heart, and thereby lay the foundation of true character. After all, nobility of character is the only true measure of success. "When wealth is lost, nothing is lost; when health is lost, something is lost; when character is lost, all is lost." "A good heart, benevolent feelings, and a balanced mind lie at the foundation of character."

Then, Welcome, New Year! 250,000 Sunday School workers stand ready to greet you! We shall seize every moment that makes up three hundred sixty-five days; and though many of its offerings will slip through our fingers, we shall hold tenaciously and thankfully to all you offer that will make our character more Christ-like. We know that "We shall never wander from Christ while we make character the end and aim of all our intellectual discipline, and we shall never misconceive character while we hold

fast to Christ, and keep Him first in our motto and our hearts."

With this as our ideal, with all regrets and worries of the past gone with the old year, we confidently trust and wish that every Sunday School member throughout the world will have A Happy and Successful New Year!

David O. McKay

Stephen L. Richards

George D. Pyper,

General Superintendency.

Leadership Week at B. Y. U.

Education for better home life will be the central theme for the fifth annual Leadership Week at the Brigham Young University commencing January 26, according to an announcement coming from the Extension Division. The week will be conducted along the lines followed in the past but a number of new departments will be added. Among the new departments are: Interior Decorating; Reading for the Home; Training for Parenthood; Psychology of Childhood; Play Production.

Other courses will be as follows: Social Welfare; Community Planning; Vocational Guidance; Scout Leadership; Music; Religious Education; Principles and Methods of Teaching Religion; Pageantry; Genealogy and Temple Work; Farmers Conference; Recreation.



Photographing World's Shortest Day

An unusual and exceedingly interesting experiment in photography, but one permitted to few people, is shown herewith: the photographing of December 21st, the year's shortest day, taken by a prospector, Arthur Camp-

bell, from top of Walker's Peak, Alaska, a particularly advantageous position. The photo shows the positions of the sun from 11 a.m. to 1 p.m. and is of unique interest.—Francis Dickie.

Rally Day in Grant Stake

By T. George Wood, Stake Superintendent of Sunday Schools

We pride ourselves as a people on the efficiency of our Sunday Schools. Every Sunday morning, at 10:30, keen, alert men, and earnest, devoted women, look into the faces of children, who, dressed in their best and with a spirit of gladness, meet in worship for instruction in the Gospel.

How many superintendencies of these schools, see beyond the duties of the school itself, back past the boys and girls present, to those, alas, not reached by the Sunday School call!

The average School of our Church has about sixty per cent of its enrollment in attendance on any one Sunday. Four pupils of every ten are absent. Beyond these missing ones, again, in most wards are two or three boys and girls in every ten, not even enrolled. Only half of our members are with us.

Those who are well, need no physician. The Savior went out to rescue the lost ones. In the trenchant parable of the ninety and nine, it was the lost sheep, which took the time of the Shepherd. We sing often without much meaning:

"Out in the desert they wander,
Hungry and helpless and cold,
Off to the rescue we'll hasten,
Bringing them back to the fold."

With these thoughts deeply in mind, the Sunday School Stake Board of one of the newest stakes in the Church, Grant Stake, inaugurated Rally Day.

The decision was made that something unusual was necessary to call the minds of the people, at the close of holiday season.

A plan was prepared in August, submitted to the ward superintendencies and after their approval adopted for the stake.

A silver flower vase, donated by a resident of the stake, was selected as a Rally Day trophy, this to be a challenge trophy among the ward schools and to be exhibited for the year in the winning school, filled by them if possible with flowers each Sunday.

Each school was given a carefully worked out quota, based on ward population, and ward conditions. We had four new wards in the stake, without adequate meetinghouses, which was considered in making quotas, which averaged fifty per cent of the total ward population and were over double the previous school attendance.

It was decided to also include Union attendance which came the same Sunday as part of the contest.

The various ward schools took a tremendous interest in the affair. September 14th was set for Rally Day. The week before was filled with various forms of publicity—hand bills, ward visits, cooperation by other ward organizations, and in some wards, boy scout bands were used to invite attendance.

Naturally all records were broken. These were the attendances:

	Total Attendance	% of Quota
Belvedere	351	78
Burton	906	110
East Mill Creek.....	453	129
Jefferson	978	217
McKinley	559	80
Miller	606	93
Wandamere	640	150
Waterloo	603	100
Wells	578	89
Whittier	610	135
Wilford	749	150
Total.....	7033	

These figures mean that over seventy per cent of the entire stake population were at Sunday School that day. The attendance at Union Meeting was eighty-six per cent.

Jefferson ward, which won the

trophy, deserves special mention. Their quota was fixed at four hundred and fifty people.

They felt that it would be impossible to accommodate the crowd in the limited building space of their present meeting place. They asked permission to hold an open air school. This was granted, provided that a real school be held. It certainly proved an inspiration. The workers of the school provided at their new meetinghouse site for the Sacrament, class work, an organ and books for singing and seating accommodations for one thousand people.

The people came streaming en masse, from all corners of the ward; the youngest attendant was 10 days' old, the oldest sister, Hannah Larson, was ninety-four years old. When the count was taken, nine hundred and seventy-eight people were present, some who had not been in a Sunday School for years. Only twenty-four of these were visitors from outside the ward.

The picture of this school will be found in this issue of the *Juvenile Instructor*.

Other schools made almost equally creditable showings.

There were some who felt at the first that this was a circus stunt, and that it might prove to be a boomerang. Not so. In the first place, the eyes of our superintendents' were opened; they realized the vast numbers of boys and girls who, heretofore, had not been reached. Next, many of those brought out by this enthusiastic drive caught the spirit of the work and the impetus of Rally Day has continued in our winter work.

Our Sunday Schools are alive and vibrant with activity. Rally Day will be an institution in our stake.

But this, we felt, must be only the beginning.

It was followed, therefore, by the establishment in each ward, of an enlistment department with a chairman and secretary, called by the bishopric,

whose especial duty each Sunday is to call on those not enrolled, or persistent absentees.

This is the school reception committee for the opening exercises, greeting strangers, and those who have been visited. Then in the class work period, two by two the brethren make visits to the homes of the ward. We have found that many good men of the Priesthood, who do not care to teach a class, are ready to perform this service.

It would prove a shock to many of our school superintendents, if during the Sunday School period they took a survey through their own ward and observed the various activities of the boys and girls, and men and women of the ward. We suggest you try this.

Our belief is, that this problem of reaching the hearts of our people with the message and spirit of Sunday School, will not be solved until in every school, an enlistment department, properly conducted, is made a part of the vision of the Sunday School superintendency just as vital a part of the organizations as the musical department or the Theological department.

When that vision is so broadened, it cannot be said with truth as is now the case, that the Sunday Schools of our Church are influencing just one half—fifty per cent of those coming under our charge.

The keynote for this work is given us in the Doctrine and Covenants, Section 18, verses 15 and 16:

"And if it so be that you should labor all your days in crying repentance unto this people; and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

"And now if your joy will be great with one soul that you have brought unto me unto the kingdom of my Father, how great will be your joy if you should bring many souls unto me."



A close scrutiny of the trend of world-events at this time reveals the startling fact that a seemingly well planned war is right now being waged on many strategic lines, against the ramparts of Christianity and the bulwarks of human liberty, and this conflict seems to be directed, not by human skill but by some superior, invisible, malignant intelligence that is able to influence various human agencies to take the lead on the road to disaster.

IN RUSSIA

On Nov. 7, the Russian soviet government observed the seventh anniversary of its existence. Its defenders pointed out that during this regime, Russia has become a happy, prosperous country, entitled to recognition by other powers. But they said nothing of Russian political and religious aims.

Senator Wm. H. King, who has studied Russian conditions, tells me that the government is maintaining communistic schools, to which students are flocking by the hundreds, not only from Russia, but from China, from Japan, India, Persia, and other oriental countries, and there they learn to regard Russia as the standard-bearer of liberty, and actually to hate other nations of the white race.

A Russian, Jan Tschernjowski, in a German publication, says the students are imbued with belligerent Atheism and taught to glorify violence in all its abhorrent forms. They look forward to sanguinary revolts against all "capitalistic" governments.

For the furtherance of revolution a young folks' world league has been formed. It has members from nearly all parts of Asia and some sections of Africa, and they are taught that Rus-

sia is their champion against the "unjust" discriminations of other white nations. Its members enjoy all the civic and social privileges, including preference in the matter of appointment to remunerative positions. The Christians are persecuted; they are thrown into dungeons, exiled to Siberia or the Arctic regions, where many perish, or are simply assassinated. At home Priests are prohibited from mentioning religious subjects to anyone under eighteen years of age. The Christian young men are scattered: their organizations are broken up. Some meet secretly in cellars, or out-of-the-way places; starving, for want of work and food, and shivering for want of clothing, they are, like true martyrs, trying to hold out against the onslaughts of atheism, not knowing, except by faith, what the outcome will be. And the world seems to be ignorant of, or indifferent to, the unequal struggle.

ENGLAND AND EGYPT

Turning now to the "near east," Great Britain has recently had a controversy with the Egyptian government concerning the sovereignty over Sudan, which ended in the murder of Sir Lee Oliver Stark, the British governor of Sudan and sirdar of the Egyptian forces, on Nov. 19, whereupon the Zagloul government, under tremendous pressure from London, resigned and a new ministry was formed.

Here, again, we have an evidence of race hatred. The revolt in Sudan, which cost a number of lives—how many has not even been made known—was not an attack specially upon the British government, but upon the white race.

This is pretty well proved by the

fact that France is facing the same problem in Tunis, and so is Spain in Morocco, as Great Britain in Egypt. Everywhere along the line of contact between Mohammedans and so-called Christian nations, there is an agitation for complete separation and open rebellion. M. Andre Tardieu a few days ago pointed out that the Turks at Angora furnish the plan of Moslem independence, and the Russians the notion of revolution. "Moscow," he declared, "has a special budget for North African propaganda, which figures heavily in the present state of mind of local populations."

IN ARABIA

A short time ago the papers reported the appearance on the scene of a Bedouin chief, Ibn Saoud, who at the head of thousands of warriors made a whirlwind campaign against King Hussein, of the Hedjaz, whom he drove from his capital, and then entered the sacred city of Mecca, creating a situation which the British government found itself unwilling to cope with. Lately he has dropped out of sight, as far as the American press is concerned, behind an avalanche of reports concerning athletics and court scandals, but those who are well informed see in this conflict a movement of overwhelming importance. Its aim, they tell us, is the consolidation of the entire Mohammedan world, from the west coast of Northern Africa to the eastern coast of Asia.

Ibn Saoud is at the head of a Mohammedan sect called, after its founder, Abdul Wahab, the Wahabites. It was founded during the middle of the 18th century. Its votaries denounce pilgrimages, inscriptions in the mosques, the use of tobacco and rosaries, and costly apparel. It is a kind of reform movement in a puritanical spirit, coupled with missionary work by the persuasive argument of steel and bullet. And when Ibn Saoud took possession of Mecca, he did so because pilgrims flock there from all parts of the

world, and through them he hoped to extend his influence in all directions.

OUR CRIME WAVE

Now, while the immense hosts of Gog are being marshalled for a race war which must, if it takes place, end in world-wide destruction, the so-called Christian world is sinking in the quicksand of moral degradation. Notwithstanding the attitude of those who habitually cry peace when there is no peace, the world is not getting morally better and better by the preaching of man-made doctrines and falsely so-called sciences. Crimes are rampant. Moral standards are benignly lowered.

As an illustration: Only a short time ago, a notorious character in one of our large cities was murdered in his shop, which was the headquarters of desperate criminals of all types. He, himself, had been implicated, according to police statement, in a number of homicides, and was generally supposed to be conducting a prosperous "bootlegging" business. When his remains were conveyed to the burial place, they were accompanied by thousands of persons who paid their respects to his criminal career by floral offerings, many of them exceedingly costly. So numerous were these offerings that they actually covered about an acre of ground, when scattered around the grave. Can we imagine any more terrible indictment of the status of our moral standards?

The so-called Christian nations are still inclined to trust in armies and navies and airships in case of another world war. This is a mistake. It is not engines of destruction that we need most, but repentance and the establishment of truth and justice in the fear of God. Neither armies nor navies can save a civilization that is decaying at the core.

Let us look at this from another point of view. According to a contribution to *Business*, a Detroit publication, our country now loses, directly and indirectly, ten billion dollars an-

nually on account of crimes, most of which sum is accounted for by the loss business sustains on account of burglars, fraudulent bank receipts, credit trimmers, common thieves, dishonest employees, corrupt truckmen, railroad thieves, harbor pirates and many others. All this loss the customers of course pay for. How long can this tide of crime continue to rise without causing both moral and financial disaster?

GOD LIVES

On the other hand, the influence of the Lord is at work, not only through the missionary work of the Church, but in many other ways. Scientists are digging out evidence of the very ground for the truth of the word of God. They tell us that the site of Sodom and Gomorrah has been found, and also a stone, at Mt. Sinai, which may contain an inscription by the hand of Moses, himself. Such a find would indeed be an answer to that "higher criticism" which tells us that the people at the time of Moses could not write.

In our country, too, scientists are unearthing remnants of cities and buildings and tracing the footsteps of ancient peoples, and it seems to me

that the more they find, the more intelligible the historical part of the Book of Mormon becomes.

Then again, English papers tell about hundreds of miraculous healings in the Church of England, particularly at Bradford. Blind are given their sight, and lame are being made to walk, the reports say. The world denies miracles. Many, even Christian ministers, reject the Bible because of the miraculous part of it. God, himself, is answering infidelity, by demonstrating his power and vindicating his word, demonstrating the reality of miracles through faith. And this is also another vindication of the Prophet Joseph, who from the beginning of this dispensation preached that signs were to follow the believers.

We look forward with confidence and faith, because God lives. No matter what happens, the human family and earth itself, will be redeemed; truth and justice will prevail.

Then let the selfish lip be dumb
And hushed the breath of sighing;
Before the joy of peace, must come
The pains of purifying.
God give us grace
Each in his place
To bear his lot
And, murmuring not,
Endure and wait and labor.

—Whittier.

Not Connected Up

Once upon a time I had occasion to make purchases for the fitting up of rooms for office work. I went into a large electrical establishment, there to select electroliers, push buttons, switches, bells, and annunciators. I was confronted with a splendid display of these appliances. The salesman, up-to-date in matter and method, drew my attention to the excellence of this or that piece, and showed me how well the push button provided for the wall would go with that particular hanging, or the bell that he recommended. I stepped to the button and pressed it, but, lo, there was silence. I turned a switch to see how the light would glow in the frosted globe, to which my attention had been drawn with many commendatory remarks from the salesman, but there was no light. I knew the reason, but I gave myself the pleasure of having him explain. He said: "You see these things are here for show, they are not connected up." After having made my selections I smiled over the incident as it came to me in mind, and I said: "How like some of the institutions of men—beautiful to look upon, gilded, studded, ornamental, sometimes simple and oftentimes lavish and ornate, but not connected up."—*James E. Talmage.*

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Andante.

BY KERN.

Dolce p

Fingerings: 5 1 4 3 5 1 4 2-5 4-5 2 1 2 1 3 2 5 1 2 4 1 2

2 1 2 4-3 4 5 3-5 2 1

SACRAMENT GEM FOR MARCH, 1925

While of these emblems we partake
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude

mf *Rit.* *pp*

Fingerings: 1 4-5 1 4-5 1-2 1 4 5 4 3-2

1 5 2-1 2-1 2 1 2 1

NOTE: Instructions for playing this music are given in the Choristers' and Organists' Department.

CONCERT RECITATION FOR MARCH, 1925

(Twelfth Article of Faith)

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law.

Uniform Fast Day Lesson

March, 1925

Subject: Why do I believe that if we are to become the kind of people the Lord has intended we must be obedient to law.

To the Teachers: No detailed outline is given here. No objective is selected. The suggestions given are general. The teachers will use such of the suggestions as are desired in working out an outline for their particular classes.

Everything is governed by a law. There are the physical laws; the law of gravitation which controls objects on the earth; the law of heat; a finger put on a hot stove is burned; the aeroplane is subject to the law of specific gravity, and unless certain principles are adhered to, the plane falls; the germinating of seeds is regulated by certain conditions or laws.

In the physical world, obedience to law brings comfort, joy, peace; disobedience to law brings pain. Food properly prepared, fruit when ripe, is beneficial. Every child has probably experienced the results of eating green apples.

The twelfth article of our faith says, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

If one defies the law of the land, he is punished according to the law. If one observes the law, he is protected by it.

The Lord has laid down certain laws. If we wish to enter His Church, we must be baptized. He has prescribed the way—immersion; the gift of the Holy Ghost by laying on of hands. All to be done by "one having authority."

Children should learn obedience in the home. There are certain laws that should be complied with.

Then in school; in business; in life.

There are the traffic laws, the laws of health, and the regulations made by health boards to safeguard the health of the people; the prohibition law; the law of the "Word of Wisdom."

The laws of life, the laws of the physical world are inexorable; just as inexorable, too, are the laws of God.

To be the kind of people the Lord wants we must obey:

1. The laws of health.
2. The laws of the physical world.
3. The laws of the community in which we live.
4. The laws of our home.
5. The laws of God; and by subscribing to them and obeying them all, we can have health, happiness, pleasure, contentment, and finally salvation.

WARD SUNDAY SCHOOL CONFERENCES

Heretofore Ward Sunday School Conference programs have been prepared by stake boards, the General Board from time to time suggesting subjects for consideration. Generally the programs have been so planned as to occupy the entire time of two sessions of the conference. Many satisfactory conferences have been held and the inspiration which both workers and pupils have received has quite generally caused the workers to look into the future of their Sunday School service with enthusiasm and confidence.

The general plans as followed have, however, not been entirely free from criticism. While the inspirational value of the conferences is fully appreciated and is desirable, of course, to be preserved, still a feeling of dissatisfaction has been growing among Sunday School workers because the conferences have added one more interruption of the class work. The continuity of the class work has been broken into; difficulties of maintaining interest have increased; and the effectiveness of the work done in the classes has been impaired.

The chief purpose of the Sunday School is to stimulate the spiritual development, so far as possible through individual appeals, of each of its members, by laying a foundation of knowledge and acceptance of the fundamental principles of the Gospel. The most effective, single means available to the accomplishment of this purpose is through regular, wisely directed and inspiring class work.

In the light of these conclusions, and desiring to preserve the inspirational value of the conferences, the General Board makes the following recommendations for holding Ward Sunday School conferences:

1. That the holding of such conferences be, of course, continued.
2. That they be held preferably separate from the regular ward conference.
3. That, if possible, they be held near the date of the organization of the school.
4. That, if possible, there be two sessions of the conference.
5. That the programs for the conferences be so arranged that class work may also be held; that the features presented on the program be of such a nature as to reinforce the class work of the classes appearing, the reinforcement being in the nature of a review of the work covered. (See suggestions relating to the features of each department, below.)

6. That as part of the conference program the regular opening exercises be conducted with the exception of the Concert Recitation and the Singing Practice; and that with these eliminations, the departments go into class work about twenty-five minutes earlier than usual, taking up the regular lesson for the Sunday.
7. That the class work be allowed its regular, full forty-five (45) minutes.
8. That reassembly be advanced the twenty-five (25) minutes gained by shortening the opening exercises.
9. That upon reassembly the conference features of the program be presented, including:
 - a. The presentation of Sunday School authorities, general, stake and ward for the sustaining vote of the people.
 - b. Exercises by the Kindergarten, Primary and First Intermediate departments in the nature of reviews, showing the progress of these departments in the study of lessons to date.
 - c. Opportunity, if possible, for brief remarks by visiting Sunday School workers or Priesthood authorities. (See suggestions for department exercises below.)
10. That the Sunday School session be allowed its full time—two full hours—1030 a. m. to 12:30 p. m.
11. That the second session of the conference (afternoon or evening) be devoted to conference exercises presented by the Second Intermediate, Theological and Parent's departments, also to be in the nature of reviews of the progress made in the studies to date. More time can be allowed for these exercises in this session than could be allowed in the morning session, without interfering with the class work.

Suggestions for Department Exercises in Ward Sunday School Conferences for 1925.

Kindergarten Department

Why We Like Sunday School

Group of kindergarten children on stand. One of their number steps forward and, addressing the assembly, says: "We are going to tell you why we like Sunday School." (Steps back to place.)

Another member of group steps forward and says: "We like Sunday School because in it we are taught about Jesus and how we can be like him." (Steps back to place.)

Group sings:

Jesus once was a little child,
A little child like me,
And He was pure and meek and mild,
As a little child
So, little children, let you and I
Try to be like him. Try, try, try.

He played as little children played
The pleasant games of youth;
But he never got vexed if the game went
wrong,
And he always spoke the truth.
So, little children, let you and I
Try to be like him. Try, try, try.

Another member of group steps forward and says: "We like our Sunday School because in it we are taught the Word of Wisdom." (Returns to place.)

Another member steps forward and says: "Our Heavenly Father has told us that if we keep the Word of Wisdom we will be blessed with health and strength." (Returns to place.)

Group sings:

That the children may live long and be
beautiful and strong,
Tea and coffee and tobacco they
despise;
Drink no liquor and they eat but a very
little meat;
They are seeking to be great and good
and wise.

Another member of group says: "We like Sunday School because in it we are taught how to make our home life happy." (Returns to place.)

Another member of group recites:

"When things don't go to suit us and
the world seems upside down,
Let us not waste time in fretting but
drive away the frown."

Another member recites:

"If we speak to one another in a sharp
and angry tone,
We will make ourselves unhappy and
spoil our peaceful home."

Recitation by another member:

"Let us treat each other kindly, as brothers,
sisters dear,
Then the Lord will love and bless us
and our hearts will fill with cheer."

Group sings:

Jesus wants me for a sunbeam,
To shine for him each day;
In every way try to please him.
At home, at school, at play.

Chorus:

A sunbeam, a sunbeam,
 Jesus wants me for a sunbeam.
 A sunbeam, a sunbeam,
 I'll be a sunbeam for him.

Primary Department (15 Minutes)

The Primary Committee is of the opinion that a program suited to one school might not work out well in some others, hence offer three alternatives as follows:

I. Review of Current Lessons Through Use of Memory Gems.

1. Song: (Related to the subject to be reviewed.) Class.

2. Preliminary question by teacher, such as:

Teacher: What did our Heavenly Father say at the end of the sixth day of Creation?

Class: "And God saw everything that He had made, and, behold, it was very good."

Teacher should then ask a few questions on the lesson opened up by the memory gem calling for individual answers, such questions bearing especially upon the aim and application.

3. Calling for other memory gems by well considered questions, followed again by individual questions bearing upon the aim and application of each lesson thus opened up.

II. Review of Current Lessons Through the Use of Pictures.

1. Song: (Related to the subject to be reviewed.) Class.

2. Exhibit picture illustrating first lesson to be reviewed and draw from children the story of it, asking some questions also upon the aim and application of the lesson thus reviewed.

3. Repeating the process using the picture depicting succeeding lessons.

(Note: It is desirable and necessary that pictures large enough to be recognized by all the people in attendance be used in these reviews. Pictures 10 by 12 inches can be purchased from The Perry Pictures Co., of Malden, Mass.)

III. Stories by Children.

1. Song: (Related to one or more of the stories chosen.) Class.

2. Three short stories chosen from current lessons—ones that will show development of lesson aims and include, if practicable, suggestions for application.

First Intermediate

It is suggested that a class exercise demonstrate the Uniform Fast Day Lesson, choosing as the subject the one treated on the Fast Day preceding the Ward Sunday School Conference.

1. If physical conditions will permit the class should be seated in a semi-circle where they can be seen as well as heard. The teacher is seated as a part of the group.
2. After introducing the subject, teacher selects boy or girl to conduct the exercises.
3. This little class leader gives his or her reason for belief in the principle set forth in today's lesson.
4. Other members of the class are called upon or given opportunity to give their reasons for their belief.
5. By timely and appropriate questions or suggestions to the class the teacher will stimulate answers and thoughts on the part of the class.
6. As a conclusion pupil conducting the class will give a summary of all the reasons offered by the class.

Second Intermediate

A class of twelve to fifteen boys and girls should be chosen, if that many are available, and one of the pupils selected to conduct the class demonstration. The class should be well drilled for this purpose and it would be well for one or more of the rehearsals to be conducted in the building where the Conference is to be held, so that the pupils may become accustomed to speaking in the building and trained to speak loud and clear. The pupil conducting the class should stand in the rear of the building so that he will speak sufficiently loud to be heard by the pupils and the pupils in turn to be heard by him.

It is suggested that the Second Intermediate Stake workers prepare eight or ten well selected review questions from either the first or third year's work developing several of the big objectives.

The pupils should prepare their own answers to the questions in their own language.

Theological

Suggestions for Theological Department in Ward Conference exercise.

1. That the exercise of this department be allotted not less than 15 minutes of time.

2. That this time be divided between two members of the department, selected by the teachers.

3. That each representative so chosen, be assigned for treatment, a lesson coming regularly in the current year's course of study of the department.

4. That the teacher discuss with the

representatives chosen, respectively, the manner of treatment of the subject assigned, with a view to having a definite thought emphasized and coherently presented.

MISSION SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR MARCH, 1925

(For Sunday Schools having only three departments)

Theological—Text: "Outlines of Ecclesiastical History," by B. H. Roberts.

Intermediate—Text: "Our Church and People," by John Henry Evans.

Primary—Text: "Bible and Church History Stories."

See respective departments, this issue, for outlines.



ARENDAL BRANCH SUNDAY SCHOOL, NORWAY

The picture on this page is of the Arendal Branch Sunday School in far away Norway.

Mission President, A. Richard Peterson and Elder J. Leland Anderson are in center of back row. Sister Selma Bergstedt left and sister Ruth Nielson right in back row have full charge of the Sunday School work in the branch. The little boy in the front row with cap in hand is the only member of the Church in his class.

Much credit is due Sister Bergstedt and Sister Nielsen for their energetic labors

in the Sunday School work. This little branch has no one holding the Priesthood so the responsibility has been placed upon the sisters. Cecelie Nielsen has been placed in charge of the branch, and Sunday School and meeting is held every Sunday. The branch has been without Missionaries for a long time, but the Gospel is being preached by our faithful sister in this and in other branches in this Mission. There are 8 organized Sunday Schools in the Mission and the work of the Lord is progressing nicely with so few Missionaries.

Albert Hamer Reiser, General Secretary

The New Stake Monthly Report

A year's supply of a new report form to be used by the stake boards in reporting each month to the General Board is being sent to each stake superintendent for the stake secretary. All stake monthly reports for the year 1925 should be submitted to the General Board on these new forms. The due date is as usual—not later than the tenth of the month following the month for which the report is made.

The new report is simpler, more informative and a more complete summary of the ward reports than the old form was. The importance attached to these reports by the General Board adds a new importance to the ward reports.

Every stake will be expected to report regularly and promptly every month of the year 1925. If the reports do not arrive within a reasonable time after the due date, reminders will be sent to the delinquent stakes.

The reason which has been most frequently given heretofore by stake secretaries for their failure to report promptly and regularly each month is that they have not received sufficient reports from the ward secretaries to enable them to make a satisfactory stake report.

We must all work together to outlaw this reason forever!

Stake Secretaries can do much to help ward secretaries make regular, prompt and accurate reports if stake secretaries will carefully supervise ward secretarial work and help the secretaries simplify their work and organize it in such a way that it will readily yield the data necessary for the ward monthly report.

The great weight of responsibility for these reports rests upon the ward secretaries. Stake reports will be deficient in quantity and quality, if ward reports are, with the result that the General Board, which places reliance upon its sources of information coming through the stake boards, will be misled and its efficiency will be impaired in proportion to the deficiency in quantity and quality of its information.

But it is the General Board's ambition and determination to render the most efficient service to its stake and ward Sunday School organizations, and therefore, it may be expected to resist strenuously anything which threatens to defeat its ambition or impair its efficiency.

If stake reports to the General Board are not forthcoming promptly and regularly, you will hear from the General Board. If these reports prove to be misleading or inaccurate, we will have something to say.

We will look to the stake secretaries to help the ward secretaries develop such a high degree of efficiency that accurate reports will come from the wards regularly and promptly each month.

As a result of the prompt response of all Sunday School Secretaries to this very clear and important responsibility to make such reports, we expect to see manifested in many ways those latent elements of sound character which are most readily and surely developed through work and service which requires honesty, integrity, promptness and reliability.

The Annual Report

The annual report, which will be due in the hands of the stake secretaries by the tenth of this month and in the hands of the General Secretary by the twentieth of the month, affords all secretaries good opportunity to express their determination to make their report work accurate, complete and punctual.

Again we must rely upon the ward secretaries to make this great compilation of statistics available in the very best form possible.

Monthly Reports

One of the best resolutions secretaries can make for 1925 is to have a perfect record for making complete, accurate and prompt monthly reports. This applies to ward and stake secretaries. To prepare for this work aim to have an adequate supply of monthly report forms on hand, and set aside a definite time each month for the compilation of the report.

Forms for the ward monthly report may be purchased at a low figure from the Deseret Book Company, at Salt Lake City, Utah. Forms for the stake report to the General Board are furnished without cost upon request made of the General Secretary, address—Deseret Sunday School Union, 47 East South Temple, Salt Lake City, Utah.

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Charles H. Hart,
George N. Child, and Milton Bennion*

WORK FOR FEBRUARY

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law. (Helpful suggestions for outlines will be found in the Superintendents' Department, this issue.)

Note: Since the announcement in the December issue, of our purpose to publish a pamphlet under the title of "Talks to Parents on Home and Life Problems," for class work during 1925, it has been found inexpedient for the present, at least, to carry out the intentions of the committee. Until otherwise decided the lesson topics and outlines will be published in *The Juvenile Instructor*, those for February appearing in this issue.

Topics and Suggestions for February

General Subject: Success in life requires the observance of certain physical, spiritual, and economic laws.

Special Topic: What qualities of leadership in Washington and Lincoln may stimulate a desire for success in our children?

- I. Show that success must have both a physical and a spiritual basis.
 - a. The Gospel includes both temporal and spiritual salvation.

References: Faith and Works, James 2:14-26; "Seek Ye first the kingdom," etc., Matt. ch. 6:33; The rich young man, Matt. 19:16-24; Doc. and Cov. Sec. 31:11 and 28:15; 1 Nephi 4:6; Doc and Cov. Sec. 124:97; 39:6 and 75:10; Luke 12:12.

- b. Physical good and spiritual welfare are reciprocal. See Word of Wisdom.
11. Good health, a good character and practical efficiency are essential to success.

Illustrations: The ability of the body, directed by the mind, to heal itself and become vigorous and strong is almost miraculous. A cheerful disposition, attention to diet, observance of health laws, and proper exercise constitute the magic of good health and long life.

Theodore Roosevelt was a thin, sickly child, but through right living, exercise,

and the will to be strong, he became the strenuous character we so much admire.

Harold Bell Wright was given up to death by his physician, but he removed to dry, sunny Arizona, lived in the open, observed strictly the laws of health and as a result recovered almost completely from the dread malady, tuberculosis.

Good character, honesty, and a "square deal" are now generally regarded as essential to business success.

Topic: Religion (the Gospel) is the fundamental factor of success.

- I. It gives dignity and permanency to personality.
 - a. "There is a spirit in man, etc." Job 32:8; Prov. 52:27 and 1st Cor. 3:16.
- II. It is the basis of faith in one's self and his possibilities.
 - a. A great aid to self realization.
 - b. Helps to reach the goal for which he is best adapted.
- III. It is the basis of faith and confidence in his fellowmen.
 - a. My neighbor is my brother in the Gospel.
 - b. Do unto others, etc.
 - c. Love thy neighbor as thyself.
 - d. If any man say, "I love God, and hateth his brother, etc." John 4:20, 21.

He is most successful, therefore, who loves his fellowmen best and contributes most to their benefit and happiness.

- IV. It is the basis of faith in a Divine power, the author of his existence, and all things desirable.
 - a. Therefore, it satisfies his conscience.
 - b. It helps him to live in harmony with the spirit of the universe, the real source of all success.
 - c. It helps him to realize that intelligence and spiritual growth are the supreme virtues and that material success is but incidental and helpful to the realization of ideal and spiritual values.

Practical Efficiency requires the following:

- I. A definite purpose.
 - a. Vocational guidance.
 - b. Find out what you are adapted for and stick to it.
- II. A thorough knowledge of the thing to be done.
 - a. Learn all that is possible to know about the job.



JEFFERSON WARD L. D. S. SUNDAY SCHOOL

Francis Platt, Superintendent;

Arthur Spencer, First Assistant Superintendent;

b. Profit from education and intensive training.

III. Love for your job—a strong feeling that your work is worth while.

a. Anything that needs to be done is honorable.

b. Take joy in your labor.

Topic: What qualities of leadership in the life of Washington may stimulate a desire for success in our children?

What were the outstanding qualities of character in the life of Washington?

From Matthew Hale's **Contemplations**, we learn that his mother taught him such precepts as the following which became a part of his life:

All blessings and talents you possess are entrusted to you by the Giver of all Gifts who expects you to use them wisely.

Cultivate your conscience, guard your speech, and seek always to mingle justice and honesty with prudence.

Be assured that honesty, and plain-dealing both in public and private is a safe policy which commonly overmatches craft.

Never seek eminence and power. External glory and splendor is vain and frivolous, a bait to allure and deceive.

Seek and cherish with zeal the honor and good of your country.

Consult any good history of Washington.

Topic: What qualities of leadership in the life of Lincoln may stimulate a desire for success in our children?

Consult any good history of Lincoln. Characteristics: Love for his fellows and loyalty to the union were his outstanding qualities.

He had an almost perfect sense of justice and an irresistible fund of humor. Illustrate.

1. Name the five outstanding qualities of character in Lincoln.

2. Read or recite his Gettysburg speech.

3. If Washington was the Father of his Country, what may we say of Lincoln?

4. Compare the qualities of Character of Washington and Lincoln.

5. In what qualities did one excel the other? What qualities did they possess in common?

6. Would you say that we admire Washington but love Lincoln?

7. What three characteristics of each may serve best to influence the lives of our children.

Abraham Lincoln

By Edwin Markham

The color of the ground was in him, the red earth
The tang and odor of the primal things—
The rectitude and patience of the rocks,
The gladness of the wind that shakes the corn,



GRANITE STAKE, RALLY DAY, SEPT. 14, 1924
Albert Blackert, Second Assistant Superintendent.
Grace Peart, Secretary

The justice of the rain that loves all leaves,
 The pity of the snow that hides all scars,
 The loving kindness of the wayside well,
 The tolerance and equity of light
 That gives as freely to the shrinking weed
 As to the great oak, flaring to the wind—
 To the grove's low hill as to the Matterhorn
 That shoulders out the sky.

And so he came—
 From prairie cabin up to the Capitol,
 One fair ideal led our chieftain on,
 For evermore he burned to do his deed
 With the fine stroke and gesture of a king.
 He built the rail pile as he built the state,
 Pouring his splendid strength through every blow,
 The conscience of him testing every stroke
 To make his deed the measure of a man.

So came the captain with the mighty heart,
 And when the step of earthquake shook the house,
 Wrenching the rafters from their ancient hold,
 He held the ridge-pole up and spiked again
 The rafters of the home. He held his place—
 Held the long purpose like a growing tree—
 Held on through blame and faltered not at praise.
 And when he fell in whirlwind he went down
 As when a kingly cedar, green with boughs,
 Goes down with a great shout upon the hills.

Abraham Lincoln

All men are equal in God's mighty plan;
 Slaves have no place in Liberty's domain,
 There is but one great brotherhood of man,
 And that our people learn this truth again
 The Lord raised up a champion, whom he took,
 Not from the cultured East, but from the West,
 In whose dense forests Nature's golden book
 Is open wide, and may be studied best.

Our Lincoln came not from the learned few,
 But from the struggling humble multitude,
 Whose cares he shared and whose distress he knew;
 Equipped he came with love and fortitude,
 That he might cut the canker out, and then
 With gentle hand heal up the wound again.

Leon Huhner,
 In New York Times.



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

THE SACRAMENT GEM MUSIC

The organist will have no difficulty in playing effectively this music if she will sustain all the notes their full values, thus producing a good legato. The whole notes will escape the organist's notice if she is not very careful. The seventh measure of the Prelude requires special study. Practice the right hand alone, being careful **not** to release the B in the alto when the D in the soprano is played on the second beat. Likewise, hold this D in the soprano until the fourth beat when it is to be released the moment C sharp is played. The fingering given will assist in obtaining a smooth legato. Use 8 ft. stops and observe the expression marks. The harmony of this music is very effective.

SONG ANALYSIS

"Scatter Sunshine," Deseret Sunday
 School Songs, No. 196

By Tracy Y. Cannon

In every community there are a few people who seem to go through life without a care. They always have a smile for you, a hearty handshake, a cheery word. They go out of their way to speak a kind word to the sick; if there are any poor they fail not to remember them in numerous little ways. They go through life scattering sunshine. And oh, how they are loved! Their kindly deeds, their radiant smiles, their angelic presence! They seem to be messengers from the Courts of Glory to bring gladness to a world of sorrow. Yet they do know sorrow, they are "acquainted with grief," they have their heart-aches, their struggles, their "ups" and their "downs." Only they do not wear their "downs" on their coat sleeves, labelled with a placard, saying, "See my great bundle of troubles. I carry them with me wherever I go." No,

they understand that like begets like; that the sunshine they scatter will return unto them an hundred fold; that kindly deeds will uplift their fellow creatures. Thus they scatter joy and bless humanity and make the world brighter.

The song, "Scatter Sunshine" admonishes us to be joy givers, to sing the gloomy days away; to meet the "world's repining" with courage and undaunted faith. It should, therefore, be sung with a joyous swing. This will be easiest accomplished by singing the words lightly, but with an extra pressure on those syllables that are on the first beat of each measure. In six-eight measure, the beats are all naturally rather light, especially in quick tempo. The first beat is heaviest and the fourth beat receives a secondary accent. By beating two beats to each measure and singing rather lightly with freedom from tenseness, a delightful, happy swing to the music is produced. In the first and fourth measures of the chorus, where the lower three parts sing a number of short syllables as the soprano sustains the tone, these syllables should be sung lightly and gaily, with almost a Tra, la, la, la effect. This is a song that should make everybody happy all over as they sing it.

The voice parts are all easy. Once the rhythmic swing is felt they almost sing themselves. The altos in the last measure of the second line should sing the D sharp with firmness and then descend to D natural in perfect tune. The tenors should make the D natural stand out in the third measure of the last line. In the first measure of the chorus the soprano holds the first syllable of "scatter" until the last eighth note of the measure. Here the other parts should sing semi staccato against the sustained notes of the soprano. A little retard at the end of the chorus avoids a too abrupt ending. A breath for each four measures produces a better phrasing than taking a breath for each two measures.

Robert L. Judd, Chairman; Albert E. Bowen

First Year—The Apostles of Jesus Christ

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law. (Helpful suggestions for outlines will be found in the Superintendents' Department, this issue.)

Second Sunday, March 8, 1925

Lesson 7. The Lord Selected Those of Humble Spirit to Work With Him in the Accomplishment of His Purposes

References: "The Apostles of Jesus Christ," chapter 6. Smith's Bible Dictionary.

- I. Lebbaeus (Thaddaeus) the tenth apostle, sometimes known as Judas (not Judas Iscariot.)
 1. Very little known of him.
 2. The reference to Lebbaeus or Judas by John 14:22, 23, brings out the great value of prayer and that prayers will be answered.
 3. Christ's promise as a reward for obedience very significant.
 4. The question propounded by Judas, is an interesting one: "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?"
- II. Simon the Canaanite, sometimes known as Simon Zelotes.
 1. Belonged to the sect Canaanites or Canaanites and probably was radical.
 2. How is it the Gospel of Christ would appeal to such a man?
 3. What would be the effect of the Gospel upon such a character?
- III. Judas Iscariot—a Judean.
 1. The other eleven Galileans.
 2. His disposition and his call.
 3. Was Judas chosen for the purpose of service, or as a means to accomplish the end which he did accomplish?

Third Sunday, March 15, 1925

Lesson 8. The Apostles Failed to Grasp the Gospel Truths

Reference: "The Apostles of Jesus Christ," Chapter 7.

- I. Christ's instructions to His apostles from the date of their respective calls to the time of His crucifixion.
 1. By precept—His instructions.
 2. By example—His miracles, etc.
- II. Their lack of understanding.
 1. Peter's exaltation—his humiliation.
 2. The three sleep in the garden.
 3. Peter's denial of Christ.
 4. How do you account for inability of the apostles to get the Gospel message and the significance of Christ's mission.
- III. Christ's greatest hour of trial in the garden just before the betrayal.
 1. His desire to escape the agony of death then upon Him.
 2. His strength equal to the supreme test.

Fourth Sunday, March 22, 1925

Lesson 9. Period Between The Resurrection and The Ascension

Chapters 8-10, "Apostles of Jesus Christ."

This lesson treats of the death, resurrection and ascension of Christ and His acts intervening these events and contains sufficient subject matter for two Sundays.

In preparing and teaching this most important lesson develop the thought so clearly evidenced here, that death is but the disunion of the spirit and the flesh—resurrection the reunion of the spirit and the flesh.

Treat the appearance of Christ and his work between His resurrection and ascension as proof of His actual resurrection, bringing out the part played by the women. Bring out fully the effect of all these events upon the apostles who, following Christ's death, so quickly returned to their nets.

One good objective would be Christ's statement to Peter, thrice repeated: "Feed my sheep." Also develop the account of Christ's visit to this continent as "A new witness."

Fifth Sunday, March 29, 1925

Written Review

1. Why is Church organization necessary to the accomplishment of the Gospel plan?
2. What part does the Quorum of the

Twelve Apostles play in carrying out this plan?

3. Name the quorum of the Twelve Apostles at the time of Christ: Name the First Presidency and the Twelve Apostles in this day.
4. What is the special calling of an apostle, and how are we affected thereby?

Advanced Theological Department

Outlines of Ecclesiastical History

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law. (Helpful suggestions for outlines will be found in the Superintendents' Department, this issue.)

Second Sunday, March 8, 1925

Lesson 7

Text: Chapter 6.

Objective: To show the significance and the reality of the resurrection.

Suggestions to Teachers

Consider the precautions taken against possible deception by Jesus' disciples.

Consult the scriptural references given in the foot-notes, and discuss the details and significance of Christ's various appearances on both continents after His death; consider the force and weight of the evidence in support of the fact of the resurrection.

Third Sunday, March 15, 1925

Lesson 8

Text: Chapter 7.

Objective: To show that Christ in-

tended the perpetuation of his ministry for the blessing of all mankind.

Suggestions to Teachers

The intent that his work should be perpetuated is clearly evidenced by the provision made for it. This may be impressed by:

- (1) The filling of the vacancy in the Twelve.
- (2) The giving of the Holy Ghost as a source of power.
- (3) The spread of the work and corresponding organization to care for it.
- (4) The opening of the door to the gentiles.

Fourth Sunday, March 22, 1925

Lesson 9

Text: Ch. VIII, pp. 83-89 and notes 1-3. General Salvation.

Objective: To show that through Christ all men are redeemed from the power of death.

Suggestions to Teachers

There should be considered (a) the effect on the human family of the Fall, (b) the relation of Christ's mission to the Fall, (c) the effect of the atonement. A thorough consideration should be given to the scriptures bearing upon the universal effect of the atonement, the necessity for it, and its voluntary nature.

Fifth Sunday, March 29, 1925

Written Review

1. What was the state of the world religiously at the time of Christ's birth?
2. What are the characteristic features of Christ's teachings?
3. In what ways is Christ the "Author of our Salvation?"

Bits of Philosophy

A pure heart is better than a "high brow."

The less we have in our heads the more we wear on our backs.

A Saint is a person who can treat a pauper nicer than a prince.

No one is so poor as the man who has nothing but riches.

Greatness is just the ability to forget what you are, what you have and what you know, when you say good morning to the washer woman.

If all the students of science would spend one seventh as much time in the spiritual laboratory as they do in the scientific laboratory, there would be no infidels in the world.

Nephi Jensen.

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

First Year—Our Church and People

LESSONS FOR MARCH

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law. (See Superintendent's Department for suggestions.)

Make your own outline and then thoroughly prepare yourself on the subject.

Second Sunday, March 8, 1925

Lesson 7. The Personages of the Vision

Objective: To teach that the God whom we worship is a Personal Being.

General References: Text Book, chapter VII; Talmage, "Articles of Faith," chapter II; Pearl of Great Price, page 48, paragraphs 15 to 17. See also Heb. 1:3; Phil. 2:5-8; Gen. 1:26, 27; Num. 12:7, 8; Acts 7:55, 56.

Problems and Illustrations: In the development and application of the subject, keep in mind and emphasize the following: We believe in a Personal God; Christ testified to this fact; Joseph Smith said that he saw the Father and His Son, and they were personages; others have seen God as attested by the scriptures; being a personal God, our Father in Heaven is approachable to those who seek him.

Urge the class members to read the text. Have some of the scripture passages referred to read in the class.

Third Sunday, March 15, 1925

Lesson 8. "God's Wireless"

Objective: To teach that the means of our communication with God, is prayer.

General References: Text book, chapter VIII.

Note to teachers: A careful study of the text, will indicate a proper treatment of the subject. Prayer is the means we have of communicating with our Father. In addition to the text, consider the following scripture passages: James 5:16-18; James 1:5; Doc. and Cov. 4:7; 42:68; Phil. 4:6; Doc. and Cov. 50:29; John 9:

31; Matt. 6:6; III Nephi 13:6; Doc. and Cov. 14:8; Alma 33:3-11; Doc. and Cov. 8:1.

Select some passages that appeal to you and have them read in the class by some of the pupils.

Fourth Sunday, March 22, 1925

Lesson 9. "The Book With The Golden Leaves"

Objective: To teach that through God's mercy a sacred record has been restored to us through Joseph Smith.

General References: Text: Chapter IX; Articles of Faith, chapter XIV, to paragraph 22.

Problems and Illustrations: In the development and application of the subject discuss with the class: God promised Enos that the record would be preserved. See Book of Enos. The record contained the important events among the people on this continent, and the teachings of God unto those people. Our Father has a definite purpose in all that He does. The purpose He had in preserving the record could not be fulfilled unless the message it contained were given to His children. Joseph Smith was chosen to be the one through whom this message was made available to the world.

First Sunday, March 29, 1925

Written Review

1. How does one obtain knowledge of and information upon any subject in which he is interested?
2. Tell what authority is, and explain where the officers in our Church obtained theirs.
3. Tell briefly about the question in Joseph Smith's mind, and how he got an answer to it.
4. Give five reasons for believing that God is a personal being.

Third Year—"What it Means to be a Mormon"

LESSONS FOR MARCH

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we

are to become the kind of people the Lord has intended, we must be obedient to law. (Helpful suggestions for outlines will be found in the Superintendents' Department, this issue.)

Second Sunday, March 8, 1925

Lesson 7. "Apostasy" (Continued)

Objective: See lesson 6.

General References: Text: Chap. 7, and the other references in lesson 6; Chaucer's "Canterbury Tales;" Scott's "Ivanhoe."

Problems and Illustrations: See lesson 6.

Topics:

- I. Condition of Middle Ages.
 1. Irreligious.
The main tendency.
 2. Church leaders corrupt.
People followed teachers.
- II. Indulgences.
 1. What were they?
 2. By whom sold?
Usurped power not granted.
 3. Encouraged evil on part of people.

Note: Have the class look up the items used by missionaries to substantiate the "Apostasy." Returned missionaries can be of great help to you in outlining and preparing material for this lesson.

Third Sunday, March 15, 1925

Lesson 8. Martin Luther

Objective: To teach that Martin Luther was inspired and helped by the Lord in the accomplishment of his great work.

General References: Robert's "Outlines of Ecclesiastical History." Any good school text of medieval history; or any encyclopedia.

Problems and Illustrations: In the development and application of the subject, discuss with the class: Pure minded and honest men could not miss seeing the corruption in some of the Church leaders; Honest hearts could not condone evil practices. It required courage to speak or act against the prevailing notions. God is always willing to help those who contend for righteousness.

Topics:

- I. Martin Luther.
 1. Where born.

II. Early life.

1. Condition in his home.
2. His school experiences.

III. His chosen profession.

1. Law.
2. Changed to religion.
Decided to become a monk.

Fourth Sunday, March 22, 1925

Lesson 9. The Reformation

Objective: To teach that the reformation came as a stepping stone to the restoration of the true teachings of Christ.

General References: Text book, chap. 9; also same references as for the last lesson.

Problems and Illustrations: In the development and application of the subject, discuss with the class: Luther was a teacher of the principles that led toward the light. He claimed no authority to organize a church. His stand encouraged others in the work of reformation.

Topics:

- I. Luther desired to serve God.
- II. Discovered inconsistency in leaders and teachings of Church.
- III. Denounced Indulgences.
Posted his "ninety-five theses."
- IV. Trial by the Church.
Life saved by hiding.
- V. Reformed Church organized.
- VI. Translated Bible into German.
Made reading of scripture possible to lay members.
- VII. Urged the living of ideal lives in accordance with Christ's teachings.

Note: Teachers who have the Nov., 1923 Juvenile Instructor will find some interesting material on the reformation on page 574, under the lesson on Calvin.

Fifth Sunday, March 29, 1925

Written Review

(Pupils may answer any three or all.)

1. What are the fundamental teachings of Christ?
2. Why is a religion necessary?
3. What makes a religion worth while?
4. What impression upon you does the life of Luther make?
5. What organization is essential to Christ's Church?
6. Name three reasons for believing that an apostasy took place.



FIRST INTERMEDIATE DEPARTMENT



*George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees
and Eugene Hilton.*

First Year—Book of Mormon

LESSONS FOR MARCH

First Sunday March 1, 1925

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law. (Helpful suggestions for outlines will be found in the Superintendents' Department, this issue.)

Second Sunday, March 8, 1925

Lesson 7

Text: Chapters 16 and 17—I Nephi.

Teachers: These chapters reveal the contest between right and wrong; obedience and disobedience; humility and haughtiness; faith and lack of faith.

After your class has recited the happenings contained in these chapters, refer to the incidents one by one.

1. Discovery of the Liahona.
2. Breaking of the bow.
3. Command to build a ship.

1. What is there in the Liahona that applies to the life of your boy? When he awakens in the morning, has he anything to guide him throughout the day? Here is an opportunity for you to stress the value of prayer and the possession of the Spirit of the Lord as our guides; they are our Liahonas. Why did the Liahona fail to work at times? When may the Holy Spirit withdraw from us? How can we have it with us constantly? Let them tell you the things that boys and girls can do in order to enjoy that guidance.

2. The breaking of the bow was a calamity.

How did Nephi accept it? What did the others do? Why? Do we have unpleasant things come to us? How do we take them? Relate about the heroism of the handcart companies and the other early settlers of Utah and surrounding states where the Saints are found. What about those of us who blame the Lord, just as Laman and Lemuel did? What do our missionaries do when unpleasant things happen to them out in the world? Courage, faith, humility and cheerfulness can all be taught through the story of Nephi and his bow.

3. Now about the building of the ship. This is another example of unbounded

faith. A boy who knew nothing of ship building or navigation is asked to build a vessel. Joseph Smith was told to organize a church; Brigham Young to lead a people westward and establish an empire. Each of our leaders has been asked to do big things. How dare they attempt to do these things? What kind of people in our Church accept responsibility? What blessings come to them? What about those who refuse? What things are boys and girls asked to do that require faith? Let them recite and memorize verse 7—chapter 3 of I Nephi, beginning with the words, "For I know
* * *

Third Sunday, March 15, 1925

Lesson 8

Text: I Nephi, chapter 18.

Teachers: Let the whole story of the ocean voyage be told and a description given of the promised land, as they found it. Procure a map and show the probable route taken from the Red Sea to the western coast of lower South America. What lesson of value to your class is found in the experiences of the party on their way to this land? Why was Nephi the leader? Why was Brigham Young selected to lead the Saints? Why was there rebellion on board the ship? Why did many refuse to follow the Prophet of the Lord to this land in the West? What happened to those who rebelled against Nephi? What becomes of those today who do not follow the leadership and counsels of our leaders?

Compare our present Church with a ship. Who is at the helm? How is he guided? Who compose the crew? What is our duty? What is our destination? How can we reach that port of salvation? What blessings will come to us if we honor and obey the leaders of this Church?

The Stake, the Ward, the Sunday School may be compared to a ship. Each one is being guided. Each one must have willing, obedient workers to serve as the crew. Each boy and girl has a place to fill. Are there any Lamans and Lemuels in the Church today? How do they show their disobedience? How can we show to our leaders in the Sunday School, in the Ward, in the Stake, and in the Church that we believe in them; that

we recognize their authority; that we are ready to do our part?

Teachers should relate incidents in our Church history to show the two classes—the obedient and the disobedient—and the results that follow each course.

Fourth Sunday, March 22, 1925

Lesson 9

Text: II Nephi, chapter 5.

Teachers: In a brief way link up the story of the arrival of the party with the happenings related in today's lesson. Tell about the continued sullenness of Laman and Lemuel; about the words of Lehi, and Nephi to them; of the blessings conferred by Lehi upon his sons just before his death.

Now we come to the colonization. Picture to the class the difficulties that colonizers encounter. What did our own people have to endure? Show the parallel. Why had they come to this land? Why had our fathers come West to the Rocky Mountains? What was the common cause? There are many thrilling stories of heroism on the part of our men and women who endured the hardships of colonization that are worth telling to your class. Relate some today.

Now comes the separation of the Nephites from the Lamanites. Let the class tell the story as given in the text. Why was the separation necessary? What advantage was it going to be to the good people? Why did the Lord want His people to come here and dwell in the Rocky Mountains? What advantages and blessings come to boys and girls who are born in "Mormon" communities? What purpose have we in staying together? Why don't we scatter all over the country like other churches do? What purpose has the Lord? Let your class tell why Nephi built a temple? Why did Brigham Young direct the erection of a Temple soon after the Pioneers came here?

This lesson should bring out vividly and impressively the advantages which we today enjoy in being together as a people, and how the Lord has always had a purpose in keeping His people away from those who do not do His Will.

Fifth Sunday, March 29, 1925

Written Review

1. Why did the Lord select Lehi?
2. What gave Nephi assurance of success?
3. Why was so much value attached to the plates?

Third Year—Life of Christ

LESSONS FOR MARCH

Text: "A Life of Christ for the Young," by Weed.

First Sunday, March 1, 1925

Uniform Fast Day Lesson

Subject for Fast Day: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law? (See Superintendent's Departments for suggestions.)

Second Sunday, March 8, 1925

Lesson 7. Chapter XIII of text, "First Disciples" and Chapter XIV of text, "The Lamb of God."

The presentation of lesson material for the teacher may be in one of two forms: 1st, by an outline; or 2nd, by statement of opportunity offered by lesson. For a number of years past in most of the departments above and including the First Intermediate, much space in the *Juvenile Instructor* (department work) has been devoted to outlining. In all the Stakes of the Church, teachers are therefore found who, under the direction of the Stake Board members, are well qualified to outline their own lessons. And outlines thus worked out by the teachers of the various schools are apt to be of greater value to the local workers than those printed in our magazine and "ready made" for the teacher. Every teacher ought to have for his own use an outline; and the more he has himself done in its preparation, the better will he be able to give the subject thus outlined to his class.

The other method by which a statement of the opportunity the lesson offers the teacher to teach the Gospel of our Savior, will enable us to use the space in the *Juvenile* which is placed at our disposal in suggestions to teachers, leaving to the Stake workers and local teachers, particularly in their Stake Union Meetings, the outlining of the work. Coming, therefore, to this method of treating our lesson, we first select as our

Objective: To teach that authority to preach the Gospel or minister in the ordinances thereof, comes only to those who are called of God as was Aaron.

The choice of Apostles made by the Savior, shows that he looks upon the hearts of men rather than upon their worldly positions or their learning. These first disciples were fishermen, yet all whom He chose (save only the betrayer) must have been in character like Nathaniel of whom Jesus said: (see John

1:45) "Behold an Israelite indeed, in whom is no guile!"

The language of the Savior in choosing these men may well be memorized, both for the scenes described and also for its simple beauty. (See Matt. 4:18-22 and Mark 1:16-20.) Interest will grow in the class if various members are assigned to memorize the two accounts with the slightly different wording, but same meaning of the two statements.

In chapter XIV of the text, the characteristics which the Lamb typifies are dwelt upon. In behalf of himself the Savior always exhibited lamb-like traits. But he was fearless with the fearlessness that comes with innocence. When his Heavenly Father's affairs were concerned he did not hesitate to speak and act boldly and determinedly. Recall the incident (John 2:13-16) where he drove the money changers from the Temple. Likewise his stern words of rebuke to Satan in his third temptation (Matt. 4:10-11).

Third Sunday, March 15, 1925

Lesson 8. Chapter XV of text, "The First Miracle," and Chapter XVI of text, "Beautiful Land and Sea."

The first miracle is described in the chapter XV of the text and in John 2:1-11. In chapter XVI, descriptions of Galilee and its beautiful sea are given.

Objective: To teach that the gift of healing is one of the signs that follow the true believer and exists only where Faith exists.

The country around the Sea of Galilee was, in the days of our Savior, very thickly inhabited and a most fruitful land. The fresh water lake was one of its chief charms, and Capernaum was one of its larger cities and the home of the first four apostles chosen. Here the Savior dwelt most of the time after leaving Nazareth, usually abiding at the home of Peter. In this town and in the region around about, the Savior performed many miracles. (Let the teacher see pages 19 to 24 inclusive, David O. McKay's "Ancient Apostles.") Also Luke 4:31-44; 5:1-26.

Let the class memorize (and sing where the Chorister will teach the music) the

song, "Memories of Galilee," page 122, Deseret Sunday School Song Book.

Fourth Sunday, March 22, 1925

Lesson 9. Chapter XVII of the text, "In His Temple," "Nicodemus" and Chapter XVIII, "At the Well of Sychar." See also Matt. 21:1-17; Mark 11:15-19; Luke 19:29-48; John 2:13-16.

Objective: To teach that those who desecrate the house of the Lord incur His displeasure.

This is the only instance we have in which our Savior exhibited anger to the extent of using physical force to compel obedience to His commands. And in this case it was because they had changed His Father's House from a house of prayer to one where they could make financial gain.

The lesson affords an excellent opportunity to teach the duty of proper respect for all houses of worship. By careful questions the pupils may be interested in the various types of places of worship: and a desire instilled to go to our meetings and to be worthy to enter at the proper time the Temple for performance of sacred ordinances including a hope to be married there for eternity.

The importance of living up to the light of the Gospel is most impressively taught in the Savior's talk with Nicodemus. (See John 3:1-2; 5-21.)

The scene described at Jacob's well (See John 4:5-42) has a double purpose: to show that the despised Samaritans were worthy to receive the Gospel, and that the preaching of the Gospel was more important than eating.

Fifth Sunday, March 29, 1925

Written Review for First Quarter

1. Relate what you can about the Shepherds at the time the Savior was born; and also the visit of the Wise Men to see Him.
2. Tell what you remember of the place where Jesus lived as a boy and of his visit to Jerusalem when he was about your age.
3. Describe the occupation of the Apostles whom Jesus first elected; and what kind of men were they.

The proper functions of a government is to make it easy for the people to do good, and difficult for them to do evil.—Gladstone.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith and Mabel Cook

WORK FOR MARCH, 1925

First Sunday, March 1, 1925

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must be obedient to law.

Aim: Obedience to law results in happiness.

Lesson: What time did you come to Sunday School this morning? Why is it necessary to set a certain time for beginning? Without such a rule there would be great disorder. What are some of the other rules or laws of our school? Do we need any laws in our Primary class? Name some of them and tell why we need them. All these rules help us to make a good Sunday School if each one of us tries to obey them.

Everywhere we go we find rules which are made to help us to do right. Do you know that even the flowers and trees must obey laws? What does "Mother Nature" say they must do during the winter? She sets a time for them to grow and blossom, then drop their petals or leaves and take a rest. If they did not obey they would be weak. So, if they must obey laws, it is even more important that boys and girls obey their laws if they would grow up as God has intended they should. It pleases him when we try to obey laws.

At home we have laws to obey. What are some of the laws you have in your home? (Let the children respond freely and through suggestion name their own laws. Example: What do you do before you eat? Have you a rule for bedtime? etc.)

Story: Jack and Betty had some laws in their home, just as you have told about. One of their rules was this: If mother or father asks us to do something we will try to do it. Do you think that was a good rule? Sometimes, however, they forgot their rule.

Mother was called away one day. Before she went she said to Betty, "I would like you to be a good helper and wash the dishes and sweep the floor while I am gone." To Jack she said, "When I come home, that wood in the back yard is going to be down in the cellar all chopped into kindling wood."

After mother left, Betty started right to work. But what do you think Jack did? He kept on saying to himself, "I

have plenty of time; I'll play just a little while longer." Soon the wood was forgotten.

When mother came home, how do you think she felt when she saw what the children had done? How did Betty feel? Jack? Why? He hung his head in shame. Mother was sorry, too, because she had planned to take the children to town that afternoon. And, oh, how they loved to go to town and see the many people and interesting stores! But, of course, the rule about work being done before play must be obeyed, so there was nothing to do but leave Jack at home to chop the wood while Betty went with mother. All afternoon a little boy could be seen working in the back yard and cellar of his home. He kept digging his fists into his eyes to rub away the tears that wanted to come. Do you think Jack was angry? No. He was just ashamed and unhappy and if you had been close, you would have heard him say, "I wish I had obeyed the rules as sister did, and I would be having a nice time now. Next time mother makes a rule for us, I'll surely try to do it."

When mother and father makes rules or laws do you think you should obey them? Why? They are much older and wiser than you, and, when they make a law, they know that if you obey it, you will grow up to be fine, strong boys and girls. Who else will be pleased? Especially will God be pleased if you obey his laws, such as going to Church, praying, keeping the Word of Wisdom, etc.

Lesson 8. A Father's Sacrifice

References: "Bible and Church History Stories." Teachers will find much to assist them in the preparation of Old Testament stories by reading "Old Testament Studies" (Tanner), a text prepared for the Theological department, and which should be found in your school library.

Second Sunday, March 8, 1925

Lesson 9. A Mother's Prayer

Reference: "Bible and Church History Stories."

Third Sunday, March 15, 1925

Lesson 10. Rebekah at the Well

Reference: "Bible and Church History Stories."

Fourth Sunday, March 22, 1925**Lesson 11. A Sacred Promise**

Reference: "Bible and Church History Stories."

Fifth Sunday, March 29, 1925**Lesson 12. Two Strange Dreams**

Reference: "Bible and Church History Stories."

Preview Questions for March, 1925

1. Why, in your opinion, is it that many people who would vigorously resent being charged with breaking the civil law, do not seem to hesitate to break Divine laws, such as those on the Word of Wisdom, Payment of Tithes, Keeping the Sabbath Day Holy, Attending Sacrament Meetings, etc?
2. How do you explain Abraham's atti-

tude in attempting to offer his son as a sacrifice, thus exercising an apparent power over life, without reference to civil law—1st as to the conflict with the principle, "Thou shalt not kill," and 2nd as to the right he had to act in things relating to his family, or members of his tribe or clan?

3. What was the outcome of Hagar's taking Ishmael into the wilderness? (See page 58-59, "Old Testament Studies," Tanner.)
4. Why was it desirable and necessary in God's plan that Isaac should marry one of his own faith? (Read chapter 8, Vol. 1, "Old Testament Studies," Tanner.)
5. Why should we feel as did Jacob when he said: "Of all that Thou shalt give me, I will surely give the tenth unto Thee?" Who is "the giver of all we enjoy?"
6. How do you see the hand of providence in the fact that Joseph told his brethren of his two dreams?



L. D. S. SUNDAY SCHOOL, ANACONDA BRANCH, MONTANA

From left, front row: A. E. Linzey, 2nd Asst. Supt.; John M. Browning, Superintendent; Alma Amndsen, Branch President, and 1st Asst. Supt. Second Row: S. A. Hendricks, President, Montana Conference.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR MARCH

First Sunday, March 1, 1925

Text: Pearl of Great Price.

Topic: The Creation, from Writings of Moses. (Obedience to Law.)

Objective: To teach that by being obedient to laws we will become the people God intended us to be.

Rest Exercise: Let the children tell what the wind does. Lead them to see all the good the wind does and that it is the result of one of the laws of nature.

Suggestions to Teachers

Everything that God created, was created by law, and is governed by law. When the laws are obeyed everything works in harmony. What would happen if nature did not work in harmony with the great law of order?

Why did our Heavenly Father create the different things in order? Lead the children to see how the birds were given wings with which to fly. Dogs, cats, horses, and cows were given four feet and they eat different kind of food, while we have hands and only two feet. Lead them to see why.

Bring this great law down to the children's home life, school life and point out to them laws that they can obey. Stimulate them to want to have an orderly home; that they may assist in putting things in their places. Lead them also to see what happens when we break the laws of nature, laws of God, laws of our parents.

Present each child with a cut-out picture of a fruit, cat, or dog with the following written on it. This is what the apple says:

"Even you a little child,
May help someone today.
You can make your parents glad,
If quickly you'll obey."

Second Sunday, March 8, 1925

Lesson 7

Text: Sunday Morning in the Kindergarten—First Year. John 5:46-54.

Topic: Jesus Healing the Nobleman's son.

Objective: To teach that we must have faith and trust if we wish to get blessings.

Rest Exercise: The children can imi-

tate birds, that have just returned, flying around to find a place to live. Or sing and dramatize: "Fly Little Bird. Fly round the ring."

Suggestions to Teachers

The big thought in this lesson is the great love the nobleman had for his son. He let no obstacle stand in his way to keep him from getting the One Person whom he felt could care for his son. His faith in the power Jesus had. A doubt might have come into his mind, when he expected Jesus to return with him; Jesus only told him to go his way, that his son would live.

We should teach children to have faith, and trust in the One Great Power. But we should also be careful, because if their faith is once shattered it is hard for them to see why they didn't get what they asked for. It is always best to show them that when we ask for anything it is necessary for us to have faith and trust in our Heavenly Father, that if it is for our good, or if He wants us to have it, we will get it and we should not feel bad nor lose faith if we fail to receive it. We must remember that Heavenly Father is good to us, and that He will give us what we need, and we should trust Him.

Help children to be thoughtful of those who are sick, and to exercise their faith and prayers in their behalf. Then, too, after we have received a blessing we should be thankful and express our feelings to show that we are.

Third Sunday, March 15, 1925

Lesson 8

Text: Sunday Morning in the Kindergarten—First Year. John 9:1-28.

Topic: "Jesus Healing the Blind Man."

Objective: To teach that faith in the Divine power, will bring us His blessings.

Rest Exercise: Let children suggest things they could do for those who are blind and cannot see.

Suggestions to Teachers

To have sympathy and compassion on those who have met with misfortune. To be good Samaritans. By so doing we help to strengthen the faith of those who

are afflicted. That we (when ill) should try to have the faith in Jesus that the blind man had. We should also have faith in the Elders of the Church, for they hold the Priesthood.

Note the gratitude in the heart of this man, after receiving his sight. He was anxious to tell others of the wonderful power of Jesus. How careful parents and teachers should be to preserve the trust and faith of a child. Whenever we tell a child one thing and do something different ourselves, a doubt comes into the mind of the child, and, when doubt comes faith and trust go. Never tell a child to do anything you do not do or don't intend to do yourself.

Let us strive to stimulate faith and trust in our own minds as well as in the minds of the children. Review the thought of last Sunday's lesson; that is, "Father, Thy will, not mine be done." Present each child with a tulip cut out of drawing paper with this written on it: "We have faith and trust in Heavenly Father."

Fourth Sunday, March 22, 1925

Use Lesson 10

Note: Owing to Easter coming at the time it does, there will be need of shifting some of the lessons for the months of March and April.

Text: Sunday Morning in the Kindergarten—First Year. Matt. 19:13-15. Mark 10:13-16; Luke 18:15-17.

Topic: Jesus and the Children.

Objective: To teach that Jesus was not only a friend to the sick and afflicted but to little children also.

Rest Exercise: Teach: "In my little Garden Bed," Emilie Poulson—"Finger Plays." Use this for the rest of the month.

Suggestions to Teachers

Jesus was a true friend to everyone. He fed the hungry; healed the sick, and taught the people how to live. He was a friend to the fathers, a friend to the mothers, and a true friend to little children. Jesus' disciples were going to send the children away, but Jesus rebuked them and had the children brought to Him. He recognized in the child pure faith and trust, and innocence, for He said, "Of such is the Kingdom of Heaven."

If we could only by means of this story help the child to continue to be what Jesus wants him to be. Jesus was a friend to little children, therefore He wants us to be friends to one another. How do friends treat each other? Sing, "Jesus Once Was a Little Child."

Present each child with a cut-out bird. The bird will tell this story: "Jesus was a friend to little children, so I will be a friend to you."

Do not forget to review the stories told by the cut-outs.

Fifth Sunday, March 29, 1925

Use Lesson 9

Text: Sunday Morning in the Kindergarten—First Year. Matt. 26:17-30; Mark 14:12-17; Luke 22:7-27; John 13:34; 14:15.

Topic: The Last Supper.

Objective: To teach that by partaking of the Sacrament worthily we express a desire to remember Christ and a willingness to keep His commandments.

Rest Exercise: Same as last Sunday.

Suggestions to Teachers

One beautiful thought in this story is that of equality. No one was greater than the other. Their position did not make them greater. It is the work one does, not the position he holds that makes greatness. Jesus gives His disciples the commandment "Love one another." He knew if they loved one another they would be kind to one another, and try to do the things He wanted them to.

He gave the Sacrament for a guide and help, so that His followers would not forget Him nor His teachings.

Help the children to see why we partake of the Sacrament and how we should partake of it. Lead them to see that it is not proper to play with the cups. Let the children suggest ways they can hold the cups so as not to let them fall. Present each child with a cut-out loaf of bread of drawing paper. Have it tell this story:

"Just a tiny piece of bread,
While I eat, I bow my head;
Now a sip of water clear
To show I love my Savior dear."
—Annie Malin.

Preview Questions

1. Show that by being obedient to law we are freer than if we were disobedient. Give examples.
2. Show how we can stimulate and strengthen the child's faith in all that is good. Examples.
3. When some one deceives a child, how does the deceit weaken his faith and trust in others?
4. What is the big thought in the lesson, "Jesus and the Children," that you want to give the children?
5. Why did Jesus feel it was necessary to give us the Sacrament?

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

Are We to Keep the Lead?

The growth of the week day religious movement has been so remarkable that it is attracting the attention of thoughtful men and women everywhere. No longer is the movement one fostered by one church alone in the heart of the inaccessible Rockies, but now it has assumed national proportions. Everywhere, the movement is sweeping over the states until it promises to bring into the fold of Christ 15,000,000 young people who have been denied the privilege of learning the most important and fundamental principles of earthly as well as eternal happiness.

Through the efforts of a combined Christianity, the blessed doctrines of Jesus and his God-like philosophy are to be taken to the millions on week days who have failed to assemble in church on Sundays to hear the truths unfolded.

At last the world is waking up to the fact that religion is not a seventh day affair, is not something imposed upon life, but is life itself. The threadbare theory that godliness is developed in church on Sunday is giving way to the idea that godliness, if it is to be developed and maintained at all, must be developed and maintained throughout the week as well as on Sunday.

The following excerpts from an article printed in the International Journal of Religious Education, will give juvenile readers some idea of the growth of the movement in other states than ours.

Recent Worthwhile Results in Week-Day Religious Education

Nearly a thousand cities, towns, and country communities are now carrying on week-day religious instruction. The number of children enrolled in week-day church school classes is probably about one hundred and fifty thousand. When we remember that practically the whole growth of the week-day Church school movement has taken place within the past five years, we recognize that it is a remarkable phenomenon. Perhaps no educational movement has ever developed more rapidly than this movement for securing adequate and efficient religious education for children and youth through

the organization of church school classes holding their sessions on week-days.

Week-day Religious Education in a Large City. Last October, Kansas City, Kansas, organized week-day church schools on a basis wide enough to permit and encourage participation by all religious bodies. It was hoped that four thousand children might be enrolled before the close of the year. The first day the enrollment was over six thousand, the second week it rose to seven thousand, and before the close of the year more than eight thousand of the approximately ten thousand school children in the city were in attendance. The average attendance was up to public school standards. On the closing day five thousand children marched in parade up and down the streets of the city singing the hymns they had learned in the church school.

Week-day Religious Education in the Smaller Cities and Towns. There are twenty cities and towns in the state of New York where approximately the whole school population has been brought into schools of week-day religious education. In one town the enrollment in the church schools is twenty-five per cent above the enrollment in the public schools, because the church schools take the children at an earlier age than is the case with the public schools. The attendance in these schools is also up to the standards of the public schools.

New Journal Devoted to Religious Education Makes Its Appearance

"The International Journal of Religious Education" has made its appearance among the many other journals that come from the presses of America monthly. Volume 1, number 1, was printed in October.

The Journal, containing about sixty-five pages, is printed on good paper, and is illustrated mainly with photographs of important men and women. It is a little smaller than "Collier's Weekly."

In the opening number, Hugh S. McGill, general secretary, has this to say: "Forth on its mission of service to the cause of Christian education goes our Journal. Born of the hopes and prayers of its founders, no publication ever received a gladder, heartier welcome. The greetings of the recognized leaders of re-

ligious education from all over the continent proclaim a spirit of good-will for the International Council of Religious Education and its official organ, which impresses those responsible for the Journal with feelings of grateful satisfaction and serious responsibility.

"No education is complete that does not lead to a consciousness of God and a reverent obedience to His laws. The world is hungry for the spirit of peace and brotherhood exemplified and taught by the Son of God. Our system of general education must have related to it, and correlated with it, a system of religious education which shall so motivate the lives of the millions of American youth as to conserve and develop the spiritual resources of the nation. This can be done in accordance with sound educational principles and in perfect harmony with the guarantees of religious liberty vouchsafed by the Constitution. Unless this is done, there is no assurance of the preservation of our treasured institutions."

"To the promotion of this great cause with its universal appeal to clear-thinking, patriotic people everywhere, the International Council of Religious Education is dedicated."

The appearance of this new journal with its published purpose of furthering the cause of week-day religious training, is but one more indication that America is turning toward the light of Jesus; that a great religious awakening is approaching; and that week day religious training for which the "Mormon" Church has stood for nearly a half a century is about to become realized.

The leaven placed in the American measure of meal by Dr. Karl G. Maeser and the Church, is beginning to leaven the whole lump.

Do You Fear the Wind?

Do you fear the force of the wind,
The slash of the rain?
Go face them and fight them,
Be savage again.
Go hungry and cold like the wolf,
Go wade like the crane;
The palms of your hands will thicken,
The skin of your cheek will tan,
You'll grow ragged and weary and swarthy,
But you'll walk like a man!
—Hamlin Garland, from American Poetry by DeMille.

Leadership Week to Have Department of Religious Education

Leadership Week, at the Brigham Young University, according to an announcement made by Lowry Nelson, director of the Extension Division under whose auspices the program is to be given, is to have a department of Religious Education. In this department work will be taken up that is expected to assist the teacher of Religion Classes as well as the teachers of other organizations of the Church.

Dr. Hugh M. Woodward, well-known educator, will have charge of the course. Dr. Woodward, a former student of the Brigham Young University and later President of Dixie College, but now Dean of the summer session and Professor of Education at his Alma Mater, brings to the course a wide experience that will be helpful to teachers of religion classes. Dr. Woodward will stress the advantage of using professional methods in the teaching of religion.

Religion Class workers both stake and ward are invited to join these classes for the week beginning January 26.

The late President Wilson said: "Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by practices which spring out of that spirit."

President Coolidge says: "All of our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious convictions. Unless these abide, American citizenship will be found unequal to its task."—From International Journal of Religious Education,

CHILDRENS SECTION

A decorative header for the 'CHILDRENS SECTION'. The word 'CHILDRENS' is in a large, stylized, outlined font, and 'SECTION' is in a similar but slightly smaller font below it. To the left of the text is a small illustration of a child sitting and reading a book. To the right is a circular illustration of a child sitting and reading a book, with a small rabbit sitting next to them.

Baby Rabbit's Adventure

By Sarah B. Moody

Mama Rabbit and Baby Rabbit were in their snug little home in the ground. Mama Rabbit said, "I must go out and find some dinner, Baby Rabbit, and you must stay in the house while I am away."

"Let me go too, I don't like to stay here alone," pleaded Baby Rabbit.

"Oh, no, there is a great big dog always looking for rabbits to eat for his dinner. When you get a little older and can run a little faster, I will take you out and teach you how to keep away from dogs, but today, you must stay right in the house," answered Mama Rabbit.

Like a flash she was gone, and the house seemed very lonely. Baby Rabbit wondered and wondered what he could do to pass the time away, and while he was wondering, he crept up slowly to get a peep at the sunshine. The sun on the grass blades made them shine like silver and a tall sunflower nodded his head as if to say, "Come out, Baby Rabbit, come out!"

"I want to go," wailed Baby Rabbit to himself, but he thought of the big dog and crept back into his hole.

"I'll take a little sleep," he said, "Perhaps by that time Mama Rabbit will come back."

All of a sudden he woke and thought he must have slept the whole afternoon. He opened his eyes wide and looked for Mama Rabbit, but she was not there. "I'll peep out and see if she is coming," he said to himself.

Soon he was up looking out. Mama Rabbit was not in sight anywhere, but

the sunshine on the grass looked so inviting, and the big sunflower was still nodding his head as if to say "Come out, Baby Rabbit, come out!"

"Mama Rabbit isn't coming, and I am so hungry. I will slip out and get a few bites of that grass," thought Baby Rabbit.

Soon he was outside nibbling away. "The grass is so short I can hardly get hold of it. I'll go over a little farther; it looks better there," he said. He went a little farther then a little farther, then a little farther and a little farther. Then he spied the alfalfa field.

"Oh, I must have a few bites of that juicy green lucerne, it looks so good," he thought. He hastened across to the alfalfa field, and was eating away with a wonderful relish when all of a sudden—"Bow! Wow!" roared in his ears, and a great dog was bounding after him.

Baby Rabbit's fur was standing straight up with fright and he was running as he had never run before. He dodged under the big bushes, leaped right over the little ones, and ran, and ran, as fast as his little legs could go, but the big dog kept right after him and was gaining every minute, and kept saying in a savage voice, "Bow! Wow! I'll have some dinner now! Bow! Wow! I'll have some dinner now."

Baby Rabbit was nearly dead with fright, and he was panting so he could hardly get his breath. One or two more great bounds and the dog would be upon him.

All of a sudden, down his little body went into his hole, just as the dog leaped over it. As he lay inside shivering all over, he still heard the big dog jumping around outside, and

roaring "Boo! Woo! Where's my dinner gone to! Boo! Woo! Where's my dinner gone to!

Soon after the dog went away, Mama Rabbit came back and found Baby Rabbit still trembling from head to foot. Of course he had to tell her all that had happened, and would you believe it? She didn't scold him at all but just said kindly "Poor Baby, Poor Baby! I'm glad he didn't eat you!

Alicia's Dream

III

"Whoop! There comes someone tumbling downstairs! Ha! Ha! It's Fluffy White. She ran into a sunbeam; they were both hurrying so fast they tumbled over. Bumpity, bump; down she came, but she didn't cry—for guess what! When she got to the bottom she hadn't lost a single bean, for she had them safe in her little white sunbonnet.

"Bangety, bang!" went the drums again, and everyone rushed back to the dancing room, counting, counting, counting.

"Never mind counting them" said the captain. "I will pass these little white bags around, one to each of you, and the one who has the fullest, gets the prize."

When the beans were in the bags, the captain gave them each a little white ribbon with tassels on the end to tie them with. Then all sat down and put their bags on the floor in front of them. The captain walked around the room slowly and looked at each one, then he stopped right by the biggest, and guess to whom it belonged?

Why to little Fluffy White of course. Pointing at hers the captain said, "I see that you, Fluffy White, have the biggest bag of jelly beans. You may have the prize."

Oh, how everyone cheered for her and she was so happy she fell right off her chair.

Then the captain went into a little

room and brought out a big bundle. It was wrapped in white tissue paper and was tied with white silk thread. He handed it to Fluffy White and bowed very low. "Thank you very much," said Fluffy White, as she took it from the captain. Everyone crowded around to see what the prize was and you can never guess.—It was a beautiful white fiddle with a little white bow.

Fluffy White jumped up and down with joy, for she had always wanted one. Then the little Sunbeams said, "Now, Fluffy White, you must play us a tune." She walked proudly out to the center of the room, stood up on her hind legs, placed the little instrument under her chin and played:

"Hey, diddle diddle,

The cat and the fiddle,

The cow jumped over the moon,

The little dog laughed

To see such sport,

And the dish ran away with the spoon."

This was her favorite piece. Everyone clapped and wanted Fluffy White to play again, but just then Yellow Bird rang the little silver bell.

"Ting a ling a ling; ting a ling a ling," which was a call to the dining room. Refreshments were all ready.

The table was set beautifully. The little silver baskets which the Sunbeams had brought were placed along the center of the long table. A big white pop-corn ball hung below the chandelier. At each place there was a tiny white napkin and a silver spoon; by the napkin was a place card with each guest's name written in blue. So it was quite easy for each one to find his place.

The servants wore little dainty white aprons with pockets in and a blue bow on their arms.

First they brought in the ice cream with a big white marshmallow on top; then the angel cake.

After they had eaten the delicious ice cream and cake, the little servants passed the silver baskets filled with the



Fluffy White plays "Hey, Diddle Diddle."

dew-drop candy. They were creams with cocoanut on the outside. Oh! how good it all tasted!

After the refreshments the musicians played a beautiful fairy piece and all the little Sunbeams danced on their toes.

Alicia had never seen such wonderful dancing before; Fluffy White said she had never seen such gracefulness.

As they moved Alicia noticed that their dresses began to change in color, some to golden, some to blue, some to pale pink and some to yellow and purple, all soft, dainty shades. The music stopped and the dancers finished with a low bow.

"We must go now," said the Sunbeams. "You see our dresses are changing; it is getting late, Mr. Sun is setting and we must hurry to him. Good-bye, we have had a wonderful time," and they all skipped out of the big castle doorway, waving their little hands.

The castle rocked slightly and they all knew it was Mr. Wind knocking. He was anxious to help them back to their homes.

"Come in," cried the captain, "we need a few of your gentle breezes to help us build our boats."

"A big train cloud is coming from over there, I wonder if any of you would like to ride on it?" asked Mr. Wind.

"Oh, yes, yes," cried Yellow Bird. "I will take my friends home on it because the big ship we came in is not going back their way."

"I'll bring it to you," said Mr. Wind, and away he blew. But he had left some breezes to help with their boats.

"Toot! Toot!" The train came and stopped right by Alicia. Fluffy White and Yellow Bird were soon on it and the conductor called, "All aboard."

"Good-bye, everybody!" called Alicia. We had such a fine time."

"Good-bye," said Fluffy White. "Thanks for the little white fiddle. I'll take good care of it."

"Good-bye, good-bye!" answered the cloud people, "we hope you will come again."

Choo-choo-choo-choo! Choo-choo-choo-choo went the train and soon they were traveling very fast through the air.

"Why, what was that?" asked Fluffy White, real excitedly, as she kneeled on her hind legs and looked out of the window.

"That was the Lady Moon," answered the conductor.

Alicia didn't see the Lady Moon, so she was very much disappointed. She decided she wouldn't watch the cloud people on the train any more; it was rude to stare at them anyway, so she watched very closely out of the car window.

She was very glad she had decided to do this for she saw all the beautiful stars light their lamps.

Soon she grew very tired and fell sound asleep. So did Fluffy White and Yellow Bird. In fact all on the train went to sleep except, of course, the motorman and conductor.

No one knows how it really happened, but when Alicia and Fluffy White awakened it was morning, and they were in their own little white beds in their home.

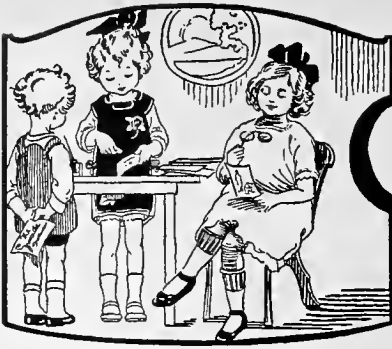
"Oh, Fluffy White!" said Alicia, rubbing her big blue eyes, "didn't we have a wonderful trip?"

Patience Works Wonders

If a string is in a knot,
Patience will untie it.
Patience can do many things—
Did you ever try it?

If 'twas sold at any shop
I should like to buy it;
But you and I must find our own;
No other can supply it.

Ralph Peters,
1010 W. Center St.,
Age 16. Provo, Utah



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box. "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

The Bonny Brownies

Ten little brownies all in a line; one got shot, and then there were nine.

Nine little brownies sitting up straight; one fell over and then there were eight.

Eight little brownies all so even; one chased a bumble-bee and then there were seven.

Seven little brownies picking up chips; one fell in the mud and then there were six.

Six little brownies ready to drive; a little frog frightened one and then there were five.

Five little brownies running across the floor; one got stepped on and then there were four.

Four little brownies climbing up the tree; one fell down and then there were three.

Three little brownies playing peek-a-boo; one dodged and ran and then there were two.

Two little brownies having merry fun; they both were lost and then there were none.

Age 9.

Tessie Turnbow,
Woodland, Utah.



MAKING APPLE BUTTER

Photo by Ines Rice

1928 4th Ave

Muntington, West Virginia

Age 16.

Jennie's Birthday Party

Tomorrow's my birthday," mused little Jennie as she sat in the shade of a tree one nice spring day, "and I don't see why mother won't let me have a party. All of the other girls have birthday parties. The only excuse mother can give is that we're too poor, but Ruth, she's poorer than I am and she had a party."

Just then Jennie's mother called her to come do her work. She had never before been cross with her mother since her father's death but now she was surly and cross.

That night she went to bed without even kissing her mother good-night. She was so angry she would not even say her prayers, but she went to bed thinking how abused she was.

Later that night, Jennia awoke with a start for she had been dreaming bad dreams. Then she remembered how she had gone to bed that night so she slipped out of bed and kneeled down and said her prayers. Then she slipped over and kissed her mother and went back to bed feeling much better.

Next morning little Jennie got up and helped her mother good all morning.

Jennie's Mother sent her on an errand about noon. At two o'clock when Jennie returned she was greeted with shouts of "Surprise" and "Happy Birthday," by her little friends as she opened the door. You can imagine how surprised she must have been.

After her guests had departed she went to her mother and exclaimed, "Mumsey dear, your the bestest mother in the world and the surprise party and birthday cake were both so wonderful," and she threw her arms around her mother and kissed her over and over again.

Age 13.

Elna Thompson,
604 E. Clay St.
Stockton, Cal.

Little Eskimo

I am a little Eskimo,
I live where we have ice and snow.
Up there it is so very cold,
As I know you have been told.

We have a house called an Igloo,
Which to you would seem so new.
We have dogs for our team,
To heat our house we don't have steam.

Age 9. Fred Somers,
East Garland, Utah.



**MY SISTERS WHO HAVE A PERFECT
SUNDAY SCHOOL RECORD**

Photo By Ruth Jones
467 South 6th West
Age 12. Provo, Utah

A Christmas Prayer

It was Christmas eve. Mrs. Phillips, a widow of one year, sat beside the slowly dying fire. She was thinking deeply—thinking of her husband. It was just a year ago that he had left her and had gone to that place beyond. When he had gone, Mrs. Phillip's

heart had nearly broken. But by putting her faith in Him above she managed to live through the long year that followed, alone. Now she wanted to follow him. As she looked at the dying fire—and the last of the wood—she breathed a prayer:

"Oh, God, take me also where it is warm and bright that I may be with him."

Later, an hour or two after midnight—in the new year—a friend coming home from the New Year's dance, seeing the little candle still burning, stopped in to give her friend a new year's greeting.

But Mrs. Phillips never received that greeting. As the old year had slipped away, her spirit also had slipped quietly away and had reunited again with her beloved one.

Irene Davis,
Route 7, Box 196,
Phoenix, Arizona.

Age 14.



A HAPPY RIDER
Photo by Beatrice Fergus
Age 12. Millville, Utah

Don's Christmas

"Oh, Mother, look at that little boy. He hasn't any shoes or stockings on," six-year-old Ralph was looking out of the window. "He looks cold. May I bring him in and give him an orange?"

"I am going after the milk. I'll call him in," answered Mrs. Rollins sweetly.

When Mrs. Rollins opened the door the little boy began to walk away. Mrs. Rollins called to him and he stopped. "Won't you come in and get warm?"

He turned and walked slowly up to the house. Mrs. Rollins opened the door and showed him into a large, neat room. There were chairs by the fireplace and she told the boy to sit down. Ralph gave him an orange, then asked,

"What is your name?"

"Don," replied the boy.

Just then Mr. Rollins came in; he saw the little boy.

"Hello, who have we here?"

"My name is Don Dicks."



PHOTO BY DOROTHY PACKHAM
Age 7. R. D. 1., Blackfoot, Idaho

"What brings you here?" asked Mr. Rollins cheerfully.

Don sobbed out his story: "My father went to Africa to get some money, and we haven't heard from him but once since. Last year my mother died, then a man came and took me to his home. He was very mean to me and whipped me every day, so I ran away."

Mr. Rollins went over to his wife and they talked a while, then Mrs. Rollins got some of Ralph's clothes and told Don to put them on and stay with them until they found his father.

Don was so happy he could hardly speak, but when he was ready for dinner he looked fine.

By the following Christmas Mr. Rollins had found that Mr. Dicks had been killed in Africa, so he adopted Don, and, if possible, they had a happier Christmas than ever before.

Mary Lyon,
Firth, Idaho.

Age 13.

Christmas Joys

I hear the bells a ringing,
On old Santa Claus' sleigh.
Yes, I can hear them singing
And they're coming right this way.

I wonder what he has for me,
I know, a great big doll,
Or a story book with pictures in
I'd like the best of all.

Or maybe he has a pair of skates,
Or a pretty sled of blue;
But if he brings me all these things
I'll gladly share with you.

Barbara Berlin,
Huntsville, Utah.

Age 10.

A Mountain Lake

The mountain lake lay before us like a silvery mirror. Its background of green and gray gave it the appearance of fairyland. The boats lying anchored at its docks made it the very place for a summer resort. The pink

salmon, gray trout, and other fish played in its waters. At morning and the rest of the day till sunset it was a deep blue when calm, but had a tinge of green and black when the wind was blowing and the tiny waves were dashing up on its small shore. At sunset it was shimmering red, yellow and green. As it lay in its bed of mountains, with its pillow of flowers and ferns, it made a picture more beautiful than any artist could paint.

Ana Jensen,
Ephraim, Utah.

Age 12.



PHOTO BY MAE THORNE

Age 11.

Pleasant Grove, Utah

Autumn

The leaves have turned all yellow
And they've fallen to the ground.
The branches of the orchard trees
With fruit are bending down.
And now the summer days are gone
And December days are here
Without the summer's weather
But with winter's best of cheer.

La Mar Petersen,
135 So. 11th East.
Salt Lake City, Utah.

Age 13.



PHOTO BY MARY LYMAN

Age 13.

Delta, Utah

Johnnie Bear and the Busy Bees

Johnnie Bear was a good little bear. He led all the other little bears in the games they played. He did not always mind his Mama. All that Johnnie did, all the other bears thought was correct. Johnnie lived in a hollow tree back in a swamp. One thing he would not do was to brush his teeth. He wouldn't try to keep himself clean. When he would be out playing his Mama would have to call him several times before he would come.

Daddy Bear had promised him he would take him with him to get honey from the bees. One morning he called his son early. Taking a large tin bucket they started towards the bee trees. Daddy Bear said, "You are not big enough to climb trees."

"Yes, I am, Daddy," said Johnnie Bear. "You know that big tree in Uncle Teddy's back yard, well, I climbed clear to the top of it yesterday."

"Well, Cubby, you must learn more about climbing."

Tramping and tramping at last they reached the bee tree. Daddy Bear climbed to the top of it and Johnnie came after him. Johnnie held the bucket while Daddy got the honey. Soon the bees were all over Johnnie's nose. "Ouch—O—e—e—help! Daddy, I can't stand this," called Johnnie. Down the tree he slid as fast as a squirrel and the bees after him. He jumped in a pool of water near the tree. When his feet touched the bottom he just put his nose out until the bees went away. Soon he saw his father coming with a bucket full of honey. Johnnie Bear got out, shook himself and ran towards home. His father soon overtook him. Johnnie said, "Next time, I will take your advice."

Marjorie Nielsen,

274 2nd St.,

Idaho Falls, Ida.

Age 9.

Winter

Winter is coming!

Winter is coming!

The snow is falling fast,

The flowers all have gone to sleep,

And the birds are going fast.

We'll soon be riding on our sleds,

Down the hill we will go;

Having the best time in the world,

On the ice and snow.

Age 9.

W. Rumel Cragun,

R. D. No. 1 Box 91

Pleasant Grove, Utah.



MY DADDY

Photo By Doris Porter

Green River, Utah

Age 13



MY BROTHERS AND THEIR PETS

Photo By Maesa E. Bond

Age 13. Clear Lake, Utah

November Puzzle Solution

CARMINE

Winners

Lucile Bates, Prescott, Arizona.
 Barbara Berlin, Huntsville, Utah.
 Maesa E. Bond, Clear Lake, Utah.
 Beatrice Fergus, Millville, Utah.
 Ana Jensen, Ephraim, Utah.
 Ruth Jones, 467 6th West, Provo, Utah.
 Mary Lyon, Firth, Idaho.
 Mary Lyman, Delta, Utah.
 Marjorie Nielsen, 274 2nd St., Idaho Falls, Idaho.
 Ralph Peters, 1010 West Center, Provo, Utah.
 La Mar Peterson, 135 S. 11th E., Salt Lake City, Utah.
 Doris Porter, Green River, Utah.
 Dorothy Packham, R. D., No. 1, Blackfoot, Idaho.
 Ines Rice, 1928 4th Ave., Huntington, West Virginia.
 Fred Somers, East Garland, Utah.
 Mae Thorne, Pleasant Grove, Utah.






Honorable Mention


Rex W. Ainscough, Woolford, Alta. Canada
 Nella Allphin, Garland, Utah
 Irene Anderson, Logan, Utah
 Hazel Ayres, Toronto, Canada
 Millie E. Bateman, Almo, Idaho
 Rex Baxter, Union, Oregon

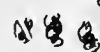
R. Behunin, Hiawatha, Utah
 Barbara Berlin, Huntsville, Utah
 Gerald Bodily, Bancroft, Idaho
 June Brady, Arimo, Idaho
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 Belva Wilson, Midway, Utah
 Ivan Wittwer, Santa Clara, Utah
 Anna Wybrow, Richmond, Utah.




Mr. Mixie Magpie



II.

 **A** WAY at the top of a  at Three Pines is a pretty white . In summer the  shines, early in the morning, right into its  and wakes up everybody who lives there.


But the very, very first to wake up is always a sweet little . All over her head are bobbing golden




, so her papa calls her Bobette, but she has another pretty name, too---Nancy. One morning,




 woke up before Mr.  had popped over the edge of the .

"It is light and Mr. Sun is lazy this morning," thought Bobette, "but I'll go and wake up Buzz, anyway." Very soon  was all dressed in her little pink  and her little brown


 and . Yes, in-

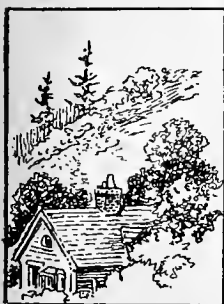
deed, Bobette can dress herself all alone---even the back  were all done up!---and she is only six!






Jacko, the knitted  sat very still in the  beside the  and wondered if

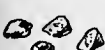

he might go too. Sure enough!  grabbed him firmly by one  and ran down the front  and



out the front door and down the driveway to the  Jacko did not mind rough handling; he was used to it, and he had no nerves; besides, his






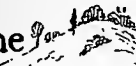

 were made of rags. On one side of the  the road goes down quite steeply and there is a cunning little brown  at the foot. Tall fluffy  are all around it, but the 


shows through and Bobette sometimes tries to throw  down the . "It looks so near! But


let's not try it this morning, Jacko," whispered the little



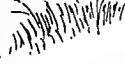

. "Let's hurry and wake up  to see Mr. Sun when he gets up."  and  went

down the  very fast. At the top it had seemed quite light, but down here under the  it was

almost like night. "Maybe it isn't really day yet," thought .

And she stood still and looked around, for things seemed a little strange and different. Then right beside , something made a

queer noise. She looked all about,

and there in the  by the roadside was a small dark thing that moved. "It's alive!" said 





Oh!

First Flea—Have you been on a vacation?

Second Flea—No; just on a tramp.

A Sure Thing

Jim: "Ever see one of those machines that can tell when a person is lying?"

John: "Seen one? Lord! I married one."—Fenton News.

A Poor Substitute

Schram the Motorist (having killed the lady's puppy): "Madam, I will replace the animal."

Indignant Owner: "Sir, you flatter yourself."

Not on the Chatauqua

Mike: "Did you ever speak before a large audience, Pat?"

Pat: "Fairly large, I did."

Mike: "An' what did you say?"

Pat: "Not guilty."

Just Fired

Mrs. Bilge: "I never knew your husband was lazy."

Mrs. Bilks: "He's had a postal on his desk for a week now and says he can't read it because it is wrong side up."

—Country Gentleman.

Long Shots

"I tell you, sir, I have played in all the largest theatres in Enrope."

"Yes, but they're nothing compared with the theatres we have in America. Why, sir, we have theatres so big that when a man in a back seat throws an egg it hatches out before it reaches the stage,"

In the Nursery

Old Mother Hubbard went to the cupboard.

For something to quench her thirst; When she got there, the cupboard was bare;

Her husband had been there first.

—Atchison Globe.

A Willing Giver

Mother: "Jimmie, what would you like to give your cousin Joe for his birthday?"

Jimmie: "I know—but I'm not big enough."

Summer Vacations

"What have you been doing all summer?"

"I had a position in my father's office. And you?"

"I wasn't working, either."

Mind-Wandering

The absent-minded business man, coming home, surprised his wife by kissing her tenderly. She was still puzzling when he mumbled, "Now I want to dictate a couple of letters."—The Fig-Leaf.

The Important Question

"Now, Timothy," said the teacher. "Which is correct: 'A hen is setting' or 'A hen is sitting'?"

"Well, miss," came back the prompt reply, "I asked father once, and he said he didn't trouble much about the setting or sitting. What he wanted to know was whether the hen was laying or lying when she cackled."

An Impressionist

A certain painter had lost his mind and had to be confined in an asylum. To his visitors he says:

"Look at this; it is my latest masterpiece!"

They look and see nothing but an expanse of bare canvas. They ask, "What does that represent?"

"That? Why, that represents the passage of the Israelites through the Red Sea."

"Beg pardon, but where is the sea?"

"It has been driven back."

"And where are the Israelites?"

"They have crossed over."

"And the Egyptians?"

"They will be here directly. That's the sort of painting I like—simple and unpretentious."



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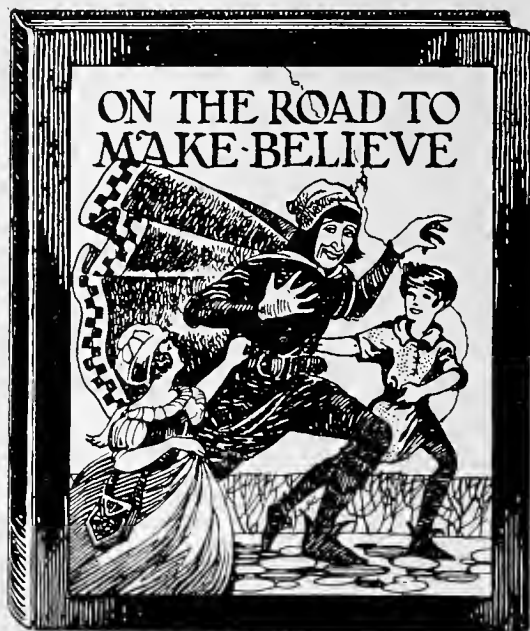
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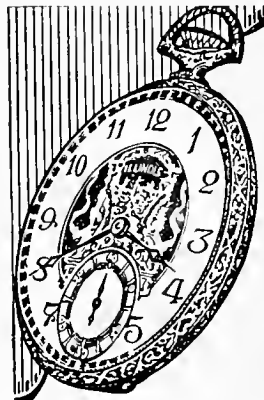


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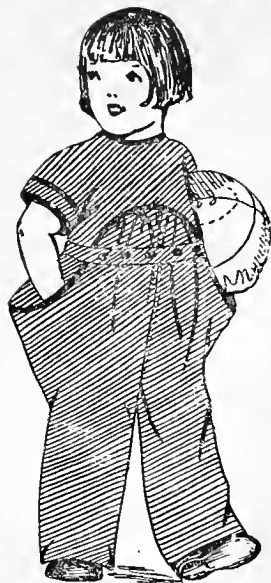
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